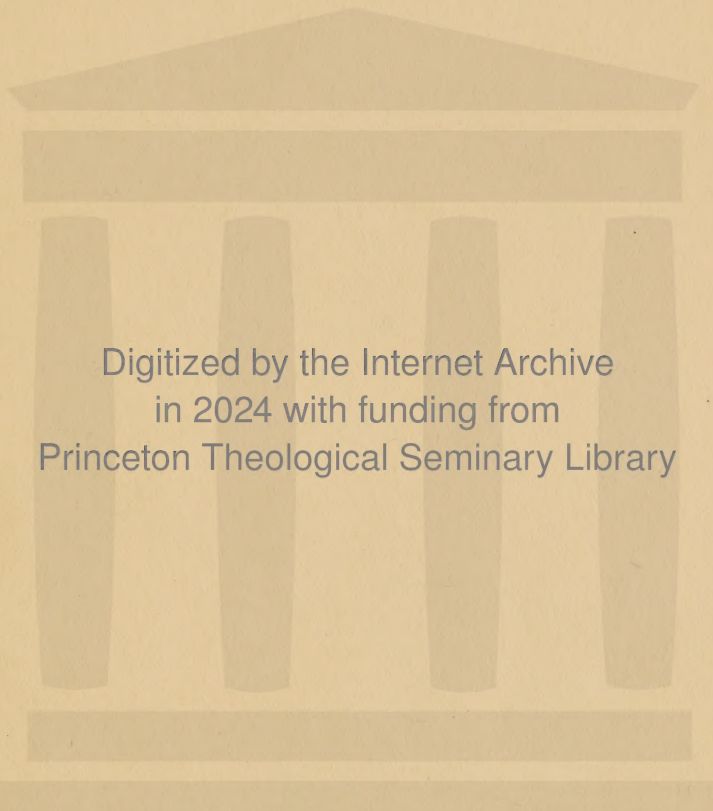


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THE HISTORY OF
MOTHER SETON'S DAUGHTERS
VOLUME II

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MOTHER MARGARET CECILIA GEORGE



THE HISTORY OF MOTHER SETON'S DAUGHTERS

THE SISTERS OF CHARITY
OF CINCINNATI OHIO
1809-1917

BY
SISTER MARY AGNES McCANN, M.A.
OF THE CATHOLIC UNIVERSITY OF AMERICA



VOLUME II

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CONTENTS OF VOLUME TWO

CHAPTER VIII — 1843-1848	PAGE
OHIO LEGISLATURE — LYMAN BEECHER — BISHOP PURCELL AT BOULOGNE-SÛR-MER — CINCINNATI OBSERVATORY — SISTERS LEAVE VINCENNES — REV. SAMUEL COOPER'S DEATH — SISTERS INVITED TO QUEBEC — SISTER MARGARET'S ARRIVAL IN CINCINNATI — DEDICATION OF CATHEDRAL — THE DEATH OF POPE GREGORY XVI AND BISHOP FENWICK OF BOSTON — NOVITIATE OF MOTHER SETON'S DAUGHTERS IN NEW YORK — MOTHER SETON'S MORTUARY CHAPEL — THE SEMINARY IN CINCINNATI — HIRAM POWERS — BISHOP FENWICK'S CRYPT — ST. XAVIER COLLEGE	3
CHAPTER IX — 1848-1852	
PIUS IX — CHOLERA — GOLD SEEKERS — FOREBODINGS — FATHER DELUOL'S LETTER — DEATH OF BISHOP FLAGET — FATHER MCELROY'S LETTERS — MAY EXCURSION — FATHER MALLER, C.M., VISITS CINCINNATI, JULY 4 — CINCINNATI, NEW YORK, NEW ORLEANS, METROPOLITAN SEES — BISHOP LAMY — SISTER MARGARET'S LAST RETREAT AT EMMITSBURG — ST. CALASCANCTIUS SOCIETY — SECOND PLENARY COUNCIL OF THE CHURCH	58
CHAPTER X — 1850-1854	
THE CORNETTE IS INTRODUCED INTO THE UNITED STATES — MOTHER SETON'S DAUGHTERS IN CINCINNATI — ARCHBISHOP PURCELL ECCLESIASTICAL SUPERIOR — NOVITIATE — FIRST ELECTION — FIRST HOSPITAL — FATHER BADIN'S DEATH — MOUNT SAINT VINCENT — MOUNT HARRISON — MONSIGNOR BEDINI	99

CHAPTER XI — 1854-1858

ARCHBISHOP BEDINI, NUNCIO — MAY PARTY — NEW ASYLUM — DOGMA OF IMMACULATE CONCEPTION DECLARED — MRS. PETERS — FIRST PLENARY COUNCIL OF CINCINNATI — MOUNT SAINT VINCENT — URSULINES OF CHARLESTON — BANK STREET ACADEMY — FATHER STEPHAN'S CHOIR OF ORPHANS — SECOND ELECTION — MARY HOWITT AND "THE CEDARS" — NEW MISSIONS — GOLDEN JUBILEE OF MOUNT SAINT MARY'S, EMMITSBURG — SITE OF CINCINNATI'S FIRST CHURCH GIVEN TO THE SERAPHIC ST. FRANCIS	144
---	-----

CHAPTER XII — 1858-1860

BISHOP BAYLEY'S COMMUNITY — CHIEF JUSTICE TANEY — THE IMMACULATA — ARCHBISHOP PURCELL AT BUNKER HILL — ELECTION AT CEDAR GROVE — BISHOP QUINLAN — MR. HOFNER — AMERICAN COLLEGE — JUDGE BURNET — ST. JOHN'S HOTEL FOR INVALIDS — MOUNT SAINT MARY'S — SISTER FANNY JORDAN'S GOLDEN JUBILEE — RUMORS OF WAR . .	183
--	-----

CHAPTER XIII — 1861-1862

THE CIVIL WAR — PAPAL RESCRIPT FOR SISTERS OF CHARITY — PROCLAMATIONS OF PRESIDENT LINCOLN AND GOVERNOR DENNISON — SISTERS AT CAMP DENNISON — ARCHBISHOP'S VISIT <i>ad Limina</i> — SAINT JOHN'S HOSPITAL — PROFESSORS FROM MOUNT SAINT MARY'S ENLIST — MOUNT SAINT VINCENT-ON-THE-HUDSON — HARDSHIPS AND HORRORS OF WAR — COLONEL MULLIGAN — CELEBRATED GENERALS — SISTERS AT CUMBERLAND AND NASHVILLE — CONSECRATION OF REV. S. H. ROSECRANS — SISTER ANTHONY AND PRESIDENT JEFFERSON DAVIS — SISTERS' REMEMBRANCES OF THE SOLDIERS — MORGAN'S RAID — MARTIAL LAW — RETURN OF THE ARCHBISHOP — REVEREND F. J. PABISCH, D.D., LL.D.	210
--	-----

CHAPTER XIV — 1862

GOLDEN JUBILEE OF MOTHER MARGARET CECILIA GEORGE .	248
--	-----

CHAPTER XV — 1865-1870

“GOING WEST” — DENVER — BISHOP MACHEBOEUF — MOTHER ANN JOSEPH — SANTA FÉ AND MOTHER MAG- DALENE — LEARNING SPANISH — RECRUITS — INDIAN ATTACK — CHOLERA — TE DEUM IN CATHEDRAL OF SANTA FÉ — TRIALS — FATHER BARRY’S DEATH — MOUNT SAINT MARY’S FIRE — DEATH OF FATHER MCLEOD AND FATHER COLLINS — “BIGGS’ FARM” — NEW SCHOOLS — ALTOONA COMMUNITY	260
A SHORT BIOGRAPHICAL SKETCH OF MOTHER MARGARET CECILIA GEORGE	295
FROM THE CATHOLIC TELEGRAPH, NOVEMBER 18, 1868 . .	308
A LIST OF INDULGENCES, PRIVILEGES, ETC.	310
BEATISSIME PATER	312
PLENARY INDULGENCES	315
MEMBERS OF THE CINCINNATI COMMUNITY FROM 1852 TO 1870	317
OBITUARY, 1809-1852	322
INDEX	327

LIST OF ILLUSTRATIONS

VOLUME II

Mother Margaret Cecilia George	<i>Frontispiece</i>
St. Joseph Academy, Emmitsburg, Maryland, 1841	
	<i>facing page</i> 18
Facsimile Autograph Letter of Father Deluol	66
Mother Regina Mattingly	84
Mother Josephine Harvey	84
Sister Sophia Gillmeyer	84
Sister Anthony O'Connell	84
Sister Margaret George's Appointment	102
Archbishop Carroll	122
Archbishop Purcell	122
Archbishop Bayley	122
Facsimile Autograph Letter of Father Hickey	136
St. Joseph Orphanage, Cincinnati, Ohio	164
The Good Samaritan Hospital, Cincinnati, Ohio	164
Facsimile Autograph Letter of Archbishop Bayley	184
Facsimile Autograph Letter of Bishop McQuaid	190
United States Hospital Steamer (Civil War)	204
Ohio River and Kentucky Hills from Mount St. Joseph, Ohio	204
Mount Hope, near Baltimore, Maryland, 1839	228
Mount St. Vincent Academy, Cedar Grove, Cincinnati . . .	250
Locust Avenue leading to Chapel and the "Alderson Man- sion" (The Cedars)	254
Tablet Marking Bishop Fenwick's Tomb in St. Peter's Cathed- ral, Cincinnati, Ohio	266

THE HISTORY OF
MOTHER SETON'S DAUGHTERS

VOL. II-I

THE HISTORY OF MOTHER SETON'S DAUGHTERS

THE SISTERS OF CHARITY OF
CINCINNATI OHIO

CHAPTER VIII

OHIO LEGISLATURE — LYMAN BEECHER — BISHOP PURCELL AT BOULOGNE-SÛR-MER — CINCINNATI OBSERVATORY — SISTERS LEAVE VINCENNES — REV. SAMUEL COOPER'S DEATH — SISTERS INVITED TO QUEBEC — SISTER MARGARET'S ARRIVAL IN CINCINNATI — DEDICATION OF CATHEDRAL — THE DEATH OF POPE GREGORY XVI AND BISHOP FENWICK OF BOSTON — NOVITIATE OF MOTHER SETON'S DAUGHTERS IN NEW YORK — MOTHER SETON'S MORTUARY CHAPEL — THE SEMINARY IN CINCINNATI — HIRAM POWERS — BISHOP FENWICK'S CRYPT — ST. XAVIER COLLEGE

1843-1848

THE year 1843 opened propitiously. The heart of Bishop Purcell was gladdened by addresses from the pupils of the various schools, thanking him for his loving care and wishing him all joy for the future. One of his first announcements of the year was a debt of grateful love — a solemn Mass of Requiem for Bishop Dubois in St. Peter's Cathedral, Saturday, January 14th, at nine o'clock. He published also a card of thanks to the Mother House at St. Joseph's "for additional help sent to the Asylum and to the Pay and Free School attached to it." ¹

¹ Archives of Mount St Joseph, Ohio; *Catholic Telegraph*, Vol. XII, pp. 14, 15.

A petition he had made to the Ohio Legislature for a portion of the auction duties to aid in maintaining the Orphan Asylum was rejected on the ground of sectarianism, and yet the Protestant Asylum had received a share. Why there should be a difference was a question in the minds of the Bishop and his friends.¹

Lyman Beecher in a letter dated March 14, 1843, and addressed to the *Catholic Telegraph*, denied his responsibility for the burning of the Charlestown Convent, near Boston, but acknowledged that he did deliver his "Plea for the West"² in Boston, and

¹ Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. XII, p. 38.

² *Ibid.*, p. 86. This *Plea for the West* had been attacked by Judge Hall, in 1832, in *The Western Monthly Magazine*, to which Harriet Beecher was a contributor. Mr. W. H. Venable says: "The most heated controversy in which he engaged was precipitated in 1835, when, like a lone knight championing an unpopular cause, he boldly struck the sounding shield of the doughty crusader, Dr. Lyman Beecher. Beecher had made Lane Seminary a militant post of offensive warfare against Catholicism and slavery. His little book, *A Plea for the West*, was an argument against foreign migration, especially the migration of ignorant foreigners, to the Mississippi Valley. The publication of it excited much feeling, and was thought to have unjustly inflamed public opinion against the Church of Rome. Hall took up the gauntlet in behalf of the Catholics, believing them to be misrepresented and abused. He reviewed Beecher's discourse at considerable length and with caustic severity, calling it a 'plea for Lane Seminary and against the Catholics.' In May, 1835, a long article appeared in the magazine devoted to 'The Catholic Question,' in *extenso*. Other writers engaged in the controversy, especially Eli Taylor, the editor of the *Journal*, an anti-Catholic and anti-slavery newspaper, and former publisher of *Hall's Magazine*. Many patrons withdrew their names from Hall's subscription list. Some accused the editor of disloyalty to his own sect; some forsook him because he had condemned the 'heresy of abolition,' he favoring gradual emancipation instead of the Garrisonian method." In June Judge Hall withdrew from the editorship of the *Magazine* and was appointed cashier of the Commercial Bank, Cincinnati. Shortly afterwards he became its president and during this time wrote his greatest work, *History of the Indian Tribes*, which was reprinted in London. His other works are: *Letters from the West*, *Legends of the West*, Philadelphia, 1832; *Sketches of the West*, two volumes, *Tales of the Border*, *Statistics of the West*, *Notes on the Western States*, *Life of General Wm. H. Harrison*, 1834. In 1845 he published *The Wilderness and the War-Path*; in 1846, *Life of Thos. Posey* for Spark's *American Biography*, *Romance of Western History*, and *Address before the Mercantile Library Association of Cincinnati*.

Venable, *Literary Culture*, p. 379.

that the burning of the convent occurred the next evening. He did not grant, however, that his lecture caused the riot.

The Bishops from Texas, New Orleans, Natchez, Dubuque, St. Louis, Nashville, and Louisville arrived in the city during the week ending May 6, 1843, on their way to the Council of Baltimore. They visited the Asylum and schools, encouraged the Sisters and pupils, and bestowed abundant blessings upon all.

On Sunday, May 7th, the new Cemetery (now the Old St. Joseph's, Price Hill) was consecrated. All the Societies, members of the various congregations and the Orphan boys marched to the new "God's Acre." Bishop Kenrick of St. Louis, Bishop Purcell, Very Rev. Mr. Verhaegan, Superior of the Jesuits, and other clergymen assisted at the ceremony. Bishop Kenrick gave an English discourse and Rev. Mr. Henni one in German.¹

On May 14th, the Fifth Provincial Council was convened at Baltimore. Sixteen prelates were present including the Archbishop of Baltimore, Most Rev. Samuel Eccleston. The Bishops were the Right Rev. Drs. Fenwick of Boston, Portier of Mobile, Kenrick of Philadelphia, Purcell of Cincinnati, Chabrat, coadjutor of Louisville, Blanc of New Orleans, Loras of Dubuque, Hughes of New York, Miles of Nashville, de la Hailandière of Vincennes, Chanche of Natchez, Whelan of Richmond, Le Fèvre of Detroit, Richard P. Kenrick, coadjutor of St. Louis, Odin of Texas, and Very Rev. Richard Baker, administrator of Charleston. The opening ceremonies were very imposing. Bishop Kenrick preached on Sunday. Bishop Purcell occupied the pulpit on Monday and Friday evenings, and on the

¹ Archives of Mount St. Joseph, Ohio.

following Sunday at the High Mass. On Monday evening, he delivered a discourse in Calvert Hall.

On Ascension Thursday, he confirmed sixty persons in the church at Frederick, Md., gave minor orders to seven Jesuit novices on Friday, and on Saturday gave Confirmation in St. Joseph's Chapel "in the happy Valley of the Sisters of Charity." He sang High Mass on Sunday in Mount St. Mary's, his old home, and administered confirmation.

On June 1, in company with Bishop Hughes he sailed from Boston on the steamship *Caledonia* bound for Europe. The decrees of the Council just held in Baltimore were confirmed by Gregory XVI on September 24, 1843. It had recommended that Bishoprics be established at Milwaukee, Chicago, Oregon Territory, Little Rock, Pittsburg, Hartford, for Rhode Island and Connecticut, a Bishop for Charleston, and two coadjutors.¹

Sister Fredrica McDonald died of yellow fever at Charity Hospital, New Orleans, September 5th. As a convert, she had visited the Mother House at Emmitsburg and felt so delighted that she determined never to leave it until she was admitted to the Sisterhood. When Superior of Charity Hospital, she gave to God most generous offerings of grateful love in return for the gift of Faith and for her Vocation to the Religious life.²

Bishop Purcell was in Boulogne-sûr-Mer on September 30th. There he received into the true Church several converts, one a near relative of Kenelm H. Digby, the author of the *Ages of Faith*. He sailed from Havre on the ship *Vesta* with eight Fathers and three brothers of the Precious Blood for the Cincinnati diocese. The Queen of France gave him a beautiful

¹ *Catholic Telegraph*, Vol. XII, pp. 166, 174; Archives of Mount St. Joseph, Ohio.

² Archives of Mount St. Joseph, Ohio.

painting of the Assumption for the new Church of the Sisters of Charity at Emmitsburg.¹

The Astronomical Society of Cincinnati invited ex-President John Quincy Adams to lay the corner-stone of the Observatory on Mt. Ida (now Mt. Adams). The speech was deferred one day on account of inclement weather, but the reception accorded the renowned speaker was brilliant in the extreme. Catholics turned out in a great body to do honor to the "Old Man Eloquent" but were grieved to hear the sentiments which fell from his lips. All the old falsehoods about Galileo and the cruelty of the Popes were delivered as if true. St. Ignatius Loyola was made the Founder of the Inquisition although he did not live until three centuries later. It is a tradition, too, handed down by the heads of pioneer Catholic families, that in his peroration he expressed the hope that every emblem might find a home on that high Mount, except the Cross — emblem of Popery. By the irony of fate the Passionist Fathers bought that very Observatory which is now their monastery. Bishop Purcell had registered a vow that on Mt. Ida (changed to Mt. Adams in honor of the ex-President) a church spire would point to the clouds our sacred sign of salvation, and so planning and building the Immaculata, he invited the Passionist Fathers to take charge. Since then the Holy Cross Church also guards the hilltop and proclaims redemption to the many. The Fathers have placed on the Immaculata Church a heroic statue of our Blessed Mother and surrounded it with electric lights, a beacon to those sailing up and down the beautiful Ohio and a source of comfort and joy to all wayfarers on life's journey.

¹ Archives of Mount St. Joseph, Ohio. Fr. F. J. Hickey's Letter.

Eight Sisters visited the Cincinnati mission at this time on their way South, some for Mobile, Ala., and others for Charity Hospital, New Orleans. They brought news from the dear home and loved ones at Emmitsburg and gave glowing accounts of the spread of religion in the East. They recounted the incidents of their journey over the Alleghanies and along the Ohio and expressed themselves charmed with The Queen City.

This year saw the withdrawal of the Sisters of Charity from Vincennes. Bishop de la Haillandière succeeded Bishop Bruté and inherited his love and respect for Mother Seton's Daughters, but as time wore on and changes were made, in a moment of chagrin, the Bishop notified Superiors at Emmitsburg that the Sisters were at their disposal. Sister Paulina who had succeeded Sister Benedicta as Sister Servant was astonished and grieved when the letter came telling her of the withdrawal. With a Sister companion she called immediately on Father Martin, later Bishop of Nachitoches, then their confessor and Vicar General of the diocese. He lived in a little log hut, was a naturalist, and gave more space to his specimens than to his own comfort. They found him lying on his bed weakened by fever. Sister Paulina explained the unwelcome news which had reached her. He started from his couch exclaiming: "The Sisters leave Vincennes! Never! It will draw a curse upon the diocese." He advised her to have a talk with the Bishop and see if matters could not be adjusted. The Sisters did as directed and found Bishop de la Haillandière not so much surprised but even more deeply grieved than Father Martin. He blamed himself for the recall and regretted that his

want of control had caused the disaster. He paced up and down the floor brushing away the tears which fell fast. The Sisters liked the Bishop very much. He had always been to them kindness itself and in the confessional gave them Heavenly strength and consolation. The Bishop was tall, majestic, very princely in his bearing, and it grieved the Sisters to see him thus overcome. When he became calmer, Sister Paulina knelt before him and said very gently: "O Bishop, on *you* then rests the responsibility, not on *us*, thank God." As arrangements had been partially made with another Community, the Superiors at Emmitsburg thought it best to withdraw the Sisters.

The Sisters of Providence took up the work and as the Sisters of Charity could not leave for several weeks the Sister housekeeper says: "I cooked for them four or five weeks before we could get away. We came away with our trunks and left pianos and all behind." ¹

Before their departure the Sisters of Charity went to bid good-bye to their old Father, Bishop Bruté. Kneeling at his tomb they prayed with many tears, then arose and sorrowfully left the place grown dear to them by hardships performed for love of God. The Bishop resigned his See a few years later and was succeeded by Bishop Bazin.²

Rev. Samuel Cooper, one of the earliest benefactors of the Sisters of Charity, died in Bordeaux, France, December 18, 1843. A bodyguard of orphans and poor redeemed through his beneficence certainly met him at Heaven's gate. Masses were offered for him in all the houses conducted by Mother Seton's Daughters.

Early in 1844, Sisters from Emmitsburg took charge of the domestic affairs at St. John's College, Ford-

¹ Archives of Mount St. Joseph, Ohio.

² *Ibid.* Bishop Bazin's Letters.

ham, under Bishop Hughes. In May the Sisters in Cincinnati had a visit from Sisters on their way to open the St. Vincent School in St. Louis. These told of the riots in Philadelphia and other places and of the strong defence made by their many old friends among the Bishops and clergy. They related with joy the conversion of Orestes A. Brownson at Boston. He was received into the Church in October, 1844.

Sister Margaret George was in Boston at this time. There she received a letter from Mother Seton's first companion, "Philadelphia's First Nun," who was then in Quebec an Ursuline. She had entered there after Mother Seton's death in July, 1823. Her letter to Sister Margaret will explain her reasons for so doing and show the loving memory she retained of the old days in St. Joseph's Valley.

"URSULINE CONVENT, Quebec,
October 1st 1843.

MY EVER BELOVED SISTER:

I cannot express to you the delight I experienced on the arrival of your precious letter; I had long made the sacrifice of not expecting an answer from you, fearing that you were not permitted to correspond with me. The impression was sad, and painful to my heart; but the wound was suddenly healed and tears of joy streamed over the letter as I read it. Ah! my beloved Sister, think not, that the heart of Cecilia can ever weaken in its sincere and lasting respect & love for those among whom I passed the first years of my consecration to God, Never; *Happy, happy*, as I am, I shall never think of the Valley of St. Joseph and its holy inmates, but with sentiments of love and profound *veneration*. I left the cradle of my first years, not from a want of value of its sanctity, or of not finding the means of my salvation there, No, all perfection and Sanctity may flourish as abundantly there as here; but my interior attraction for a secluded life was

too great to suffer me to live happy in a vocation where the continual intercourse with the world was unavoidable. I was too cowardly to witness the miseries of human nature without always having the liberty or the power of alleviating them; No one can have an idea how much I used to suffer when I would visit the poor, and the Hospitals of New York. I never could stand my ground without betraying my feelings by my falling tears. I know that a good Sister of Charity should be feeling, and compassionate, but *firm also*. I possessed the 1st qualities, but wanted the last. Here I am secure from ever having a sight of worldly cares. Secluded; Always busy in the interior of the convent. No care, but the faithful discharge of my daily round of duties, and the Sanctification of my Soul, sometimes for whole *months* that I do not see a person living in the world. I am as *happy* as it is possible to desire to be on this side of the grave. Our classes are always full; and I am always occupied in various branches among them, and *there* I am in my *Element*. Now and then a visit from heaven with some sorrow, by the severing of some dear tie of nature, causes the heart to bleed a little! but this must also serve to purify the affections, and prepare us for our own great & solemn change, which is so fast coming on! Yes, dear Sister, our turn *too* must come, to follow so many beloved beings we once knew here below, who now are no more! — Of my beloved relations few will soon remain. Three months after beloved papa's death, my dear brother, Collomkill died in South America leaving a young widow with three little babes to lament his early death. Last week a letter from home informs me that Petrus, the only surviving brother, had broken a blood vessel and was prepared for death. Mamma has been in bad health for some years. Poor Anna was in a poor state of health! Ah! what is all *this* even? provided the immortal souls are safe *at last*. All I ask of God is, grace and Salvation for them all; holy lives and happy deaths. How little and unworthy of our affliction will earthly trials

appear in that great & awful hour, when we shall be about to take our flight to eternity. Excuse me for having gone so far on such a subject, dear Sister, I shall now revert to another less solemn. Some months past several of the ladies of the Orphan Society of Quebec have been contemplating the means of procuring Sisters of Charity to take charge of an Establishment for Orphans which has been several years under the charge of a widow lady here. Some of the head ladies wished to know from me, whether I thought they could get ladies from St. Joseph; if it w^d. be against their rules to come to Canada. I could give no *clear answer* on the subject, but I refer to you, dearest Sister, to give a short outline on the conditions they might be obtained, to open an Establishment here as in your cities. I cannot tell you how much the people here respect & value the labours of your blessed society. Strange would it be if I should see any of you here after the lapse of so many years. How I would embrace you and clasp you to my heart. We have every hope that such a Mission will soon take place. However say as little as possible, but find out the dispositions of the Superiors at the Valley. You would be loved by our good Canadians, and you would love them; I am sure. The reason that the Society wish to say as little in public as possible, is fearing that the place they hope to purchase for a Catholic School, might be bought by the Sectarians for a school also, and thus deprive the C. children of a fine commodious situation, close to the church and so suitable for religious persons. The Catholics are quite elated with the hope of soon seeing the little Orphans in such good hands as yours. Let us have the pleasure of soon hearing from you, and also your ideas on this subject. My dear Sister, give my love to all y^r dear Companions, particularly to the kind S^r. Julia, whom I long ago prayed for hearing that *she & you* had died of the Cholera. May I beg of you, dearest, to tell us some of the particulars of blessed B^p. Bruté's death; I know that he is *no more of this life*, little else has

come to our ears! I hurry with my scribble, lest the occasion by which it is to go, may slip me. Adieu a 1000 *times*. Our dear Mère St. Henry, Sr. Marie, Sr. Gertrude particularly embrace you in the S. H. of Jesus, all our dear Sisters wish to be remembered to you. Adieu. Pray for your once Sr. Cecilia of the Valley. Still ever yours in the bonds of holy Religion.

MARY OF THE INCARNATION
Ursuline Nun."¹

Through all the years of her long life Sr. Cecilia Mary of the Incarnation of Quebec remembered fondly that she had once been Sr. Cecilia Veronica O'Conway of the Sisters of Charity in St. Joseph's Valley. In 1856 she wrote her sister:

Feb. 17th, 1856 — Dear Sister, if you can find out anything of the particulars of the raising of dear Mother Seton's remains do let me know, what you know. I am *certain* that her bones now repose in a little oratory apart, but I should like to know in what state they were found. I suppose few are now in Philadelphia who knew me at Emmitsburg. Should there be any, give my warmest love to them. Do tell me if Father Dubois' life has been published, or the lives of any of those holy priests we knew in the Valley. No one ever thought worth while to send me dear Mother Seton's Life; no doubt to punish me for leaving that vocation. I shall always love St. Joseph's Valley, and its holy inhabitants, but I am as happy here as I can desire to be on this side of Eternity."

She died March 9, 1865, in her 77th year. One of her last requests was that the Nuns would write to the dear Sisters of Charity, to Miss Josephine Seton,

¹ Archives of Mount St. Joseph, Ohio.

and present her respects to Rev. John F. Hickey with a petition for a share in his holy prayers.¹

Mother Seton's Daughters did not go to Quebec but shortly after this correspondence Sister Margaret left Boston for Cincinnati.

The *Catholic Telegraph* of January 20, 1844, says: "We are happy to perceive that the students of Mount St. Mary's College will neither slumber nor sleep until they accomplish their praiseworthy undertaking, that of erecting of a monument to the memory of the Founder of that Institution, the late Bishop of New York, Right Rev. John Dubois."

At this early date the *Cincinnati Gazette* gave great praise to the Numismatic Collection in St. Xavier's College, stating that coins of every reign from the first to the last of the Roman Emperors might be found there. The editor expressed great admiration of the work of Mr. Duerinck in fitting up cabinets of conchology and mineralogy and suggested that St. Xavier's be made a depository for rare specimens.

On March 2, the church built by the exertions of Rev. John Lamy, at Mt. Vernon, Ohio, was destroyed by fire. Nothing was left but the walls. The cause of the disaster was not learned.

St. Joseph's Day in St. Peter's Cathedral, Cincinnati, was one long to be remembered. Bishop Henni of Milwaukee and Bishop Reynolds of Charleston were consecrated by Bishop Purcell, assisted by Bishop Miles of Nashville and Bishop O'Connor of Pittsburg. Bishop Flaget addressed the congregation but was so affected he could not restrain his tears. He told his hearers he had stood on the ground now occupied by the city when there were only four houses surrounded by a

¹ Archives of the Catholic Historical Society, Vol. V, p. 511.

wilderness. He presided at the services in the evening and gave Benediction. Rev. Dr. Spalding of Kentucky spoke on the "Apostolical Commission." Many priests had come from Kentucky and Indiana to join the Ohio clergy in doing honor to the two new Bishops, one of whom, Bishop Henni, was very dear to the Ohio Catholics. Before leaving for his new diocese he administered Confirmation in Holy Trinity Church, one of those confirmed being a converted Lutheran minister named Oertels.¹ On April 20 he confirmed three hundred persons in St. Mary's Church.

A Sister, who entered the Community in Mother Seton's time and who consequently had been a Sister of Charity more than a quarter of a century, passed through Cincinnati on her way to Emmitsburg during this week. She had spent ten years in the Poydras Hospital, New Orleans, and had attended many victims of yellow fever and other forms of disease. The Sisters in Cincinnati had a delightful visit with her and heard much of the early days in the Valley. The splendid property of Joseph Bonsall, between Western Row and John Street on Fourth, was purchased at this time by the St. Aloysius Male Orphan Society. The cost was \$10,800.00. The Jesuit Fathers also bought ten acres of ground on which was an elegant mansion two miles from the city on Walnut Hills. They named it the Purcell Mansion and used it for school purposes. Bishop Hughes published a very strong letter addressed to Mayor Harper of New York on May 17, 1844.² Although the Bishop was under threat of assassination he fearlessly reviewed the slanders uttered against Prelates and the Church.

¹ *Catholic Telegraph*, Vol. XIII, p. 103.

² *Ibid.*, p. 168.

Cincinnatians were rejoiced to hear that a son of the Queen City, Rev. Jams Frederick Wood, had received sacred orders in Rome at the hands of Cardinal Frasoni; subdeaconship on the Feast of St. Joseph, deaconship on March 23, and Holy Priesthood on the Feast of the Annunciation. He returned to his native city about the middle of September.

On October 20, St. Mary's Church, was the scene of a very interesting and imposing ceremony, the veneration of the body of St. Marturus, which Father Hammer had brought from Rome. The Bishop observed in the opening of the casket and in the presentation of the sacred relics all the requirements of the Council of Trent. The beautiful procession, the chanting of the choirs, the burning words of eloquence, all brought to mind the description which St. Ambrose wrote his sister of a similar ceremony. He said: "Let those triumphal victims repose in the place where Christ is a victim. He *on* the Altar who suffered for all, they *under* the altar whom His suffering redeemed. I had chosen the place for myself, for it is meet that the priest should repose where he had been wont to sacrifice. But I yield the right to the sacred victims, the bodies whose souls are in heaven. The martyrs are entitled to the place."¹

Father Hickey had written Bishop Purcell of plans entertained by the Council at Emmitsburg to establish a novitiate in the South or Middle West. The distance from Emmitsburg to many of the missions was very great and the difference of climate often proved an injury to the young. To obviate these difficulties the Sisters resolved to open a second novitiate. The Legislature of Louisiana gave them a large tract of

¹ Ep. Lit. X. lxxxv. *Catholic Telegraph*, Vol. XIII, p. 342.

land near Donaldsonville on which the new institution was to be built.¹

Sister Margaret arrived in Cincinnati February 6, 1845, as Sister Servant in Sister Irene's place. Who could have predicted her future course and the great results from her presence here? Soon after reaching Cincinnati she wrote Bishop Tyler and received the following reply:

PROVIDENCE, June 15, 1845.

"DEAR AND RESPECTED SISTER:

Your letter of the 8th inst. inclosing one from my good child, Sister M. Anthony, was duly received. I hope that she is a good, obedient, zealous Sister, and that you are happy with her, as I doubt not you are in your present situation under the care of excellent Bishop Purcell. It is a pity you could not have stopped just a moment as you passed by Providence, to see the funny way in which I am fixed here. My palace is a small school house, parted off with board partitions so as to constitute four rooms. My Cathedral is a poor little 40 ft. by 80, with very little paint upon it. However, we will have things better one of these days. One of my greatest troubles now is to provide for the instruction of the children. Mother Etienne has promised to send me Sisters next year, so I must take care to have a place for them, but I must warn them beforehand not to expect anything very splendid. Poor Bishop Fenwick has indeed got somewhat more comfortable than he was last winter, but there is little prospects of his recovery. Please give my respects to Bishop Purcell when you see him, and believe me most sincerely with respects and esteem,

Yours in Christ,

WM. TYLER, Bp. of H."²

Sister Eleazer (Mother Josephine) followed Sister Margaret in August with Sister Louis Regina (Mother

¹ *Ibid.*, Vol. XIII, p. 374.

² Archives of Mount St. Joseph.

Regina). Sister Anthony had been in Cincinnati since 1837. Events were even then shaping themselves for the big changes to come in the next four years.¹

St. Vincent Hospital in St. Louis was opened in June, 1845.²

The St. John Church, Green St., Cincinnati, was dedicated by Bishop Henni of Milwaukee in April, 1845. The Ursulines from France had arrived in Cincinnati June 3d and were now stationed at St. Martin's, Brown County. The Seminary, which had been in Brown County under the care of the Lazarist Fathers Burlando and Boglioli, was again located in Cincinnati. The Bishop regarded the visitation of this Institution as a sacred duty and to this the isolation of Brown County was a great obstacle. Until his plans for a diocesan Seminary should mature he placed the students under the jurisdiction of Father Nota of the Society of Jesus.³

The country was called upon to mourn the "passing away" at the Hermitage of General Jackson, June 8, 1845. As President and General in the War of 1812 he had been a prominent character and won the admiration even of his political enemies. The epithet "Old Hickory" as applied to him shows "his integrity of morals and principles."⁴

Rev. Mr. Olivetti purchased a Protestant church in Fulton. This was opened as Christ's Church, now the parish of All Saints. St. Philomena's Church was opened at this time also.

Sister Etienne Hall was elected Mother Superior at St. Joseph's, Emmitsburg, in July.⁵

¹ Archives of Mount St. Joseph, Ohio.

² *Ibid.*

³ *Catholic Telegraph*, Vol. XIV, p. 182; Kelly and Kirwin, *op. cit.*, p. 50.

⁴ *Ibid.*, p. 187.

⁵ Archives of Mount St. Joseph, Ohio.



ST. JOSEPH ACADEMY, EMMITSBURG, MARYLAND, 1881

The *Telegraph* of August 21, 1854, announces:

"The schools of the Sisters of Charity at the Asylum, corner of Third and Plum streets, will reopen on Monday next. The next session of the Academy of the Sisters of Notre Dame on 6th Street between Sycamore and Broadway, will commence on the first Monday in September. The new establishment of the Ladies' Boarding and Day School of the Ursulines near Fayetteville, Brown County, Ohio, will be opened on the first Monday of October. The Boarding and Day Schools of the Nuns of St. Dominic, Somerset, Perry Co., will be open about the first Monday in September. The female German school of the Sisters of the community 'Pretiosissimi Sanguinis' at the Wold's Creek Settlement, Crawford Co., St. Michael's, Seneca Co., and St. Alphonse, Huron Co., will also recommence on the first Monday in September."

The *Telegraph* comments on the increasing means of instruction for the female youth of the diocese and expresses gratitude to God and the various Sisterhoods. It was the forethought of Bishop Purcell who saw in the march of progress the need of calling to his aid the various communities. The daily press announced, November 20, 1845, that a wood road was begun to Cleves through Warsaw — 12 miles — in Delhi Township, near the present Mount St. Joseph-on-the-Ohio.

The new Community building at Emmitsburg, begun in May, 1844, was finished and occupied September, 1845. The number of Sisters in the Community was three hundred and eighty-two. One hundred and thirty were at the Mother House and two hundred and fifty-two were employed in the thirty-seven different missions throughout the Union. The average number of boarders at the Academy was one hundred and fifty.¹

¹ Archives of Mount St. Joseph, Ohio; *Catholic Directory*, 1845.

To us of the present day it is interesting to read the announcement made in October, 1845, that "Rev. Dr. Alzog, Professor of Exegesis and Church History in the Archepiscopal Seminary of Posen, has published a *History of the Church*, abridged chiefly for the use of students, which has been, in part, translated into French and is highly extolled by a correspondent of *L'Univers*." ¹ Thirty years later two professors of Mount St. Mary's of the West, Rev. Drs. Pabisch and Byrne, were busy translating it into English.

Sister Margaret was grieved to hear that St. John's Orphan Asylum in Frederick, Md., had been destroyed by fire, the work of incendiaries, who to ensure the success of their plot had cut the hose of both fire companies. By heroic efforts the children were saved and the fire was prevented from spreading to the Church and Sisters' house. The loss was \$2000.00 covered by insurance. This occurred October 8.

The week beginning with All Saints Day was one of note to the Catholics of Cincinnati. On November 1, St. John's Church was dedicated, during the octave, Christ's Church, Fulton, was blessed, and on November 2, All Souls Day, the Cathedral was consecrated. The eight days previous to the last mentioned ceremony were spent by the clergy in the exercises of a spiritual retreat conducted by Very Rev. Dr. Spalding, of Kentucky. On the day of the consecration the English Catholics of Cincinnati, with very few exceptions, received Holy Communion in the old Cathedral to prepare their souls for a joyous and worthy entrance into their new and magnificent church. Archbishop Eccleston of Baltimore was the consecrating Prelate. Bishop Flaget of Kentucky, Bishop

¹ *Catholic Telegraph*, Vol. XIV, p. 319.

Portier of Mobile, Bishop Chabrat, Coadjutor of Louisville, Bishop Henni of Milwaukee, Bishop Hailandière of Vincennes, Bishop Miles of Nashville, Bishop McCloskey, Coadjutor of New York, and the Provincials of the Dominican and Jesuit Orders, came to assist Bishop Purcell and to rejoice with him on this auspicious occasion. Clergymen from Ohio and Kentucky, the Seminarists, and Scholastics of the Society of Jesus, filled the ample Sanctuary. The Consecration services lasted about four hours. High Mass followed, celebrated by Bishop Portier, and Bishop McCloskey (afterward Cardinal) delivered a polished discourse with grace and emphasis. His text was "How lovely are thy tabernacles, O Lord of Hosts! My soul longeth for the courts of the Lord." In the evening the audience heard with delight a solid and beautiful discourse on Faith. The day following large crowds assembled to listen to the renowned clergymen, Dr. McGill and Dr. Spalding. More than five years had been spent in building this great temple to God and now all hearts exulted in glad thanksgiving. The Cincinnati *Directory* of 1851 says:—

"This fine building, belonging to the Roman Catholic Society, is completely finished excepting the portico in front, after being ten years in progress of construction; and is worthy of all the labor and expense it has cost, as an architectural pile and an ornament to our city. It is the finest building in the West, and the most imposing, in appearance, of any of the cathedrals in the United States, belonging to the Roman Catholic Church, the metropolitan edifice in Baltimore not excepted. St. Peter's Cathedral is a parallelogram of two hundred feet in length, by eighty in breadth. It is fifty-five feet from floor to ceiling. The roof is partly supported by the side-walls, which, as well as the front, average four feet in thickness, but principally

upon eighteen free-stone pillars, nine on each side, which are of three-and-a-half feet diameter and thirty-three feet in height. The ceiling is of stucco-work, of a rich and expensive character, which renders it equal in beauty to that of any cathedral in the world, asserted by competent judges, although executed, in this instance, by J. F. Taylor, a Cincinnati artist, for a price less than one-half of what it would have cost in Europe. The main walls are built of Dayton marble, of which this building furnishes the first example in Cincinnati. The basement is of the blue limestone of the Ohio river, and forms an appropriate contrast with the superstructure. The bells, not yet finished, which will be a chime of the usual number and range, played by machinery, such as is employed in musical clocks, are in preparation for the edifice. The steeple is two hundred and twenty-one feet in height. The cathedral is finished with a centre aisle of six feet, and two aisles for processional purposes, eleven feet each, adjoining the side-walls. The residue of the space forms one hundred and forty pews ten feet in length. The roof is composed of iron plates, whose seams are coated with a composition of coal-tar and sand, which renders it impervious to water. An altar of the purest Carrara marble, made by Chiappri of Genoa, occupies the west end of the Cathedral. This is embellished with a centre piece, being a circle with rays, around which wreaths and flowers are beautifully chiselled. It is of exquisite design and workmanship. At the opposite end is put up an immense organ, of forty-four stops and twenty-seven hundred pipes, lately finished by Schwab, of our city, which cost \$5,400. One of these pipes is thirty-three feet long, and weighs four hundred pounds. There is no doubt that this is an instrument superior in size, tone and power, to any on this continent. The following paintings occupy the various compartments in the Cathedral: St. Peter liberated by the Angel, Descent from the Cross, Annunciation of the Blessed Virgin, St. Jerome in the Attitude of Listening to the

Trumpet Announcing the Final Judgment, Christ in the Garden, and Flight into Egypt. The St. Peter is by Murillo, well known as the head of the Spanish school; and was a present to Bishop Fenwick, by Cardinal Fesch, uncle to Napoleon. The others are by some of the first artists in Europe. The two windows next the altar are of stained glass, and serve to give us of the West an idea of that style of imparting light through edifices devoted to religious purposes, in the old world. Not a drop of ardent spirits was consumed in the erection of the Cathedral, and, notwithstanding the unmanageable shape and size of the materials, not an accident occurred in the whole progress of the work. Every man employed about it was paid off every Saturday night; and, as the principal part of the labor was performed at a season of the year when working hands are not usually employed to their advantage, much of the work was executed when labor and materials were worth far less than at present. The Dayton marble alone, at current prices, would nearly treble its original cost. The heavy disbursements have proved a seasonable and sensible benefit to the laboring class. The entire cost of the building is \$120,000.”¹

The year 1846 opened with the glad news of continued conversions in England. The names of Newman, Faber, and others so illustrious since, were then heralded abroad for the first time by reason of their change of view regarding religious belief. With these Anglican clergymen many of their parishioners came over to Rome.

The anniversary oration of the St. Peter's Benevolent Society was delivered by G. H. Hilton, Esq. The Fair for the Orphans brought sixteen hundred and forty dollars for which the Sisters returned grateful thanks, and felt especially pleased with the donation

¹ *Cist, Cincinnati, 1851.*

of Mr. Philip Clarke, an invalid. He had always saved something from his wages to give to the orphans, but as sickness prevented him from working, he made a beautiful model of a ship which brought a splendid sum for the cause he had at heart.

Rev. Theodore Mary de Theux, theologian, died February 28, at St. Xavier College.

St. Peter's Academy at Wilmington, Delaware, which was established in 1833 by Rev. G. A. Carrel, afterwards Bishop of Covington, Ky., and owned by the Sisters at Emmitsburg, had acquired now a fine reputation, especially since the Legislature of the State had granted it a charter three years before. The buildings had been enlarged recently and the grounds made more beautiful. The St. Mary Seminary, opened in 1839 by Rev. P. Reilly and situated about a quarter of a mile from St. Peter's Academy, was gaining likewise in the opinion of the public.¹

In the Sixth Provincial Council, which assembled in May, 1846, Bishop Purcell asked for a division of his diocese and designated Cleveland as the new See. During the Council Bishop Hughes received a letter from the Secretary of State, Mr. Buchanan, asking his presence in Washington to consult with the Government "on affairs of importance." The Mexican War had just begun, the news of actual hostilities having reached the Capitol the very day the Provincial Council was opened. It was rumored that Bishop Hughes would be asked by the President to go to Mexico as a special peace envoy and, to be ready for such an emergency, he laid the matter before the assembled prelates who advised him not to accept unless granted "full rank and title of diplomatic

¹ *Catholic Herald*, Vol. XIV, p. 253.

representative." The matter was discussed between the Bishop and the President several times, but, as Mexico had refused the former minister, it did not seem well to send an ambassador so soon again and the Bishop declined the mission but was always very reticent about his conference with the chief executive.

Father McElroy passed through Cincinnati on his way to Mexico as chaplain for the United States troops in Matamoras. The visit was a great joy to Sister Margaret.

Bishop Fenwick of Boston died on August 11, 1846. Bishop Fitzpatrick had been administering the diocese for about two years, as Bishop Fenwick was unable even to say Mass. His sufferings were very great until the final call to peace and rest. His body was placed in Holy Cross College, which he had founded, and which he willed to Georgetown College with the prayer that Massachusetts might sometime be just to Catholics. He had succeeded in conquering much of the deep-seated prejudice. Like his illustrious cousin, the late Bishop of Cincinnati (a Dominican) he was a member of a religious body — a Jesuit. His funeral cortege was composed of the clergy with the Bishops, the Sisters of Charity, and Catholic Societies.

On Sunday, the 14th of September, Bishop Whelan of Richmond (an old Emmitsburg student whom Bishop Purcell affectionately called "Dick") preached in the Cathedral during the High Mass. His Lordship of St. Louis, Bishop Kenrick, delivered an eloquent discourse at the Vesper Service.

Sister Margaret was rejoiced to see her Richmond friend and prelate and both entertained the Bishop and Sisters with an account of the difficulties attending

the planting of the Faith in Virginia, Rev. Samuel Cooper's old home.¹

The Queen City was decked in garlands of pokeberries, in October, for the arrival of President James K. Polk, who visited here on his way to Washington.

Mr. Darby, to whom a part of the Mother House property belonged, was a member of the reception committee and often pictured in golden colors the grandeur of the parade and the beauty of the Queen City at that time.²

Bishop Hughes of New York erected a large Asylum for the orphan boys of his diocese and asked of Emmitsburg a number of Sisters for the undertaking. These were not granted and furthermore Fr. Deluol stated that the Sisters must withdraw from the boys' Asylum. A spirited correspondence was carried on for some months between the two ecclesiastics and ended in the Bishop's asking a dispensation for any of the Sisters who were willing to remain in New York to form his diocesan Community and continue the charitable works already begun. The Council at Emmitsburg granted the dispensation and thirty-three of the Sisters withdrew from the jurisdiction of St. Joseph's Valley.

Bishop Hughes received the letter December 8, 1846. For some time there had been a feeling that the establishment of Mother Seton was to undergo a change. There were several missions in the State of New York: Albany, Troy, Buffalo, Brooklyn, Syracuse, and also at Rochester, whither Sister Elizabeth Boyle had been sent but where she remained only a few months.³

¹ Archives of Mount St. Joseph, Ohio.

² *Ibid.*

³ Hassard, *Life of Archbishop Hughes*, pp. 289-302, New York, 1866.

At Emmitsburg a mortuary chapel was built in this year to receive the precious remains of Mother Seton. The grave was opened between two and three o'clock in the afternoon, the hour of solemn silence; Sister Lucina Simms, Treasurer, Mother Xavier, Mistress of Novices, Sister Sally Thompson, and Sister John Patience Higgs were present with the grave digger and his assistant.

Very carefully and quietly was the clay removed and when the coffin was reached the portion covering the face was very cautiously taken away to reveal for one short moment the blackened skull and black eyeless sockets, which instantly fell to dust. Mother Xavier exclaimed: "O, those beautiful eyes!" Her disappointment was great for she had expected to find the body in a state of preservation. The habit lay like sere and dead grass at the bottom of the coffin. The Sisters gathered every particle of it into a linen cloth, and this was deposited in a small mahogany coffin. A little bone from one of the toes was taken by Sister Sally Thompson, who begged earnestly for a tiny fragment of her who had been so dear in life. The coffin was then placed in the chapel which her devoted Daughters had erected for the resting place of their Mother's sacred ashes.

Sister Margaret George regretted her absence from the Valley on this solemn occasion. She was ere long to hear that her own dear Mother had rendered her beautiful prayerful spirit to her Maker and was consigned to earth in the sacred "Woods" where Sister Margaret herself, an exile, would never lie.¹

One of the first pleasant greetings of the New Year, 1847, to our Sisters in the Queen City came from their

¹ Archives of Mount St. Joseph, Ohio.

companions in Mobile. Bishop Portier and Father McGarahan had conducted a very successful public examination of the children in their orphanage, Free School and Academy. Their needlework, too, was shown, and it was said that had the children all belonged to Bishop Portier's own household he could not have exhibited greater interest. Father McGarahan's always kind and smiling countenance fairly beamed. The orator on the occasion said: "One's heart goes involuntarily to estimate the salutary fruits which such establishments provide for Society — and although war has its triumphs, herein are laurels which remain forever green."

From the New England States to the Gulf and from the Alleghanies and beyond through the Mississippi Valley, the Northwest Territory, and the Middle West, Mother Seton's Daughters were spreading the work she had begun scarcely four decades of years before. The list of the missions founded is especially interesting, now that New York has been severed from the parent tree, and, in a few short years, Emmitsburg and some of its branches were no longer to represent Mother Seton's Daughters, and were to introduce the French Dress and Rules of the Sisters of Charity into the United States.

From 1809 until 1847, the works undertaken by Mother Seton's Daughters were:

FOUNDATIONS PREVIOUS TO THE AFFILIATION WITH
THE SISTERS OF CHARITY IN FRANCE.

1. Emmitsburg, Md. St. Joseph Mother House and Academy, St. Philomena Orphan Asylum, St. Joseph Free School, St. Francis Xavier School for Boys, Mount St. Mary College, Domestic Department.

2. Baltimore, Md. St. Mary Female Orphan Asylum, St. Vincent Male Orphan Asylum, St. Mary School, Mt. Hope Retreat, St. Vincent School, University of Md. Hospital, Baltimore Infirmary, St. Peter School, St. Mary College.
3. Conewago, Md. Young Ladies' Academy.
4. Frederick, Md. St. John Orphan Asylum, St. John Free School, St. John Boarding and Day School.
5. Washington, D.C. St. Vincent Female Orphan Asylum, Male Asylum, St. Vincent Free School of St. Patrick Church, St. Joseph School, St. Paul Academy, St. Joseph Academy, E St. bet. 6th and 7th.
6. Georgetown, D.C. The Mrs. Iturbide Academy, Asylum and Free School.
7. Wilmington, Del. St. Peter Asylum and Free School, St. Peter Boarding and Day Academy, Cor. West and 6th Sts.
8. Philadelphia, Pa. St. Joseph Orphan Asylum, Free School for German Catholics, St. John Asylum for Boys, St. John School, St. Joseph School for Boys, St. Mary School, Sacred Heart School.
9. Pittsburg, Pa. St. Paul Orphan Asylum, St. Paul School, St. Paul Academy.
10. Harrisburg, Pa. Asylum and Free School.
11. Pottsville, Pa. St. Ann School.
12. McSherrystown, Pa. Free School.
13. Lancaster, Pa. Free School.
14. Boston, Mass. St. Mary School, St. Vincent Asylum and School.
15. Mobile, Ala. St. Mary Asylum, Free School and Academy.
16. New York City. St. Patrick Orphan Asylum and Free School, St. Patrick Pay School,

- Half Orphan Asylum, The Lancastrian School, St. Joseph Free School, St. Mary Academy, St. Joseph Female Academy, Rose Hill College, St. Peter Free School for Girls.
17. Albany, N.Y. St. Vincent Select School and Asylum, St. Mary Free School.
 18. Brooklyn, N.Y. St. James Free School, St. Paul Asylum, St. Joseph Free School, St. Mary Asylum, St. Mary Free School.
 19. Buffalo, N.Y. St. Patrick School and Asylum, Hospital.
 20. Rochester, N.Y. St. Patrick Asylum, High School and Free School.
 21. Troy, N.Y. St. Mary Asylum and School, St. Joseph Hospital.
 22. Utica, N.Y. St. John Asylum, Free School and Select School, and Hospital.
 23. Baton Rouge, La. St. Mary Academy.
 24. Donaldsonville, La. St. Vincent Boarding School, Asylum, Novitiate, and Hospital.
 25. New Orleans, La. Charity Hospital, St. Patrick Asylum, Free School.
 26. Natchez, Miss. St. Mary School and Asylum.
 27. Alexandria, Va. St. Francis Xavier Academy.
 28. Martinsburg, Va. St. Vincent Academy and Free School.
 29. Norfolk, Va. St. Mary Academy, Asylum, and Free School.
 30. Richmond, Va. St. Joseph Academy, St. Joseph School and Infirmary.
 31. Vincennes, Ind. St. Mary Academy and Free School.
 32. Milwaukee, Wis. Cathedral School, St. Rose Asylum and St. John Hospital, St. Joseph School.

33. Detroit, Mich. Asylum, Free School and Hospital, St. Vincent Select School.
34. St. Louis, Mo. Mullanphy Hospital, Trades' School, Novitiate, St. Mary School, Asylum and Home, St. Vincent Academy (Incorporated, 1845), St. Philomena Free School, St. Philomena Pay School.
35. Cincinnati, O. St. Peter Asylum and Free School, St. Peter Academy, German Orphan Asylum.

The *Catholic Telegraph* published January 21, 1847, the following very Catholic poem from the pen of Mrs. Harriet Beecher Stowe:

MARY AT THE CROSS

*O wondrous Mother! since the dawn of time,
Was ever joy, was ever grief like thine?
Oh! highly favored in thy joy's deep flow
And favored even in this, thy bitterest woe.*

*Thou, once a tender, a deeply serious maiden,
Through calm, deep, loving years in silence grew,
Full of high thought and holy aspiration,
Which save thy Father, God's, no eye might view.*

*Poor was that home in simple Nazareth
Where thou, fair growing, like some silent flower,
Last of a kingly line — unknown and lowly,
O desert lily, passed thy childhood's hour.*

*And then it came — that message from the Highest,
Such as to woman ne'er before descended;
Th' Almighty's shadowing wings thy soul o'erspread,
And with thy life the life of worlds was blended.*

*What visions, then, of future glory filled thee,
Mother of King and kingdom yet unknown,
Mother, fulfiller of all prophecy
Which thro' dim ages wond'ring seers had shown.*

*Well did thy dark eye kindle, thy deep soul
Rise into billows, and thy heart rejoice;
Then woke the poet's fire, the prophet's song
Tunes with strange burning words thy timid voice.*

*Then in dark contrast came the lowly manger,
The outcast shed, the tramp of brutal feet;
Again, behold earth's learned, and her lowly,
Sages and shepherds prostrate at thy feet.*

*Then to the temple bearing, hark! again
Those strange conflicting tones of prophecy
Breathe o'er the Child, foreshadowing words of joy,
High triumph, and yet bitter agony.*

*Oh, highly favoured thou, in many an hour
Spent in lone musing with thy wondrous Son
When thou didst gaze into that glorious eye,
And hold that mighty hand within thy own.*

*Blessed thro' those thirty years, when in thy dwelling,
He lived a God disguised, with unknown power,
And thou — His sole adorer, — His best love,
Trusting, revering, waiting for His hour.*

*Blessed in that hour, when called by op'ning heaven
With cloud, and voice, and the baptizing flame,
Up from the Jordan walked the acknowledged stranger,
And awe-struck crowds grew silent as He came.*

*Blessed — when full of grace with glory crowned
He from both hands almighty favors poured,
And though He had not where to lay His head,
Brought to His feet alike the slave and lord.*

*Crowds followed — thousands shouted, lo, our king;
Fast beat thy heart; now, now the hour draws nigh,
Behold the crown — the throne; the nations bend,
Ah, no, fond mother, no; behold Him die.*

*Now by thy cross thou takest thy final station,
And sharest the last dark trial of thy son;
Not with weak tears, or woman's lamentations,
But with high, silent anguish, like His own.*

*Hail, highly favored, even in this deep passion,
Hail, in thy bitter anguish thou art blest —
Blest is thy holy power with Him to suffer
Those deep death-pangs that lead to higher rest.*

*All now is darkness, and in that deep stillness
The God-man wrestles with that almighty woe;
Hark to that cry, the Rock of Ages rending —
'Tis finished. Mother, all is glory now.*

*By sufferings mighty as His mighty soul
Hath the Jehovah risen — forever blest;
And through all ages must His heart-beloved
Through the same baptism enter the same rest.*

The Messrs. Slevin authorized Bishop Purcell to draw on them for a sum of money ranging from five to ten thousand dollars for his new theological Seminary.¹ These same gentlemen had given to the new Cathedral the *Adoring Angels* by Hiram Powers. When the artist, then in France, received the order for the statues it was stated that they were to be life-size. Mr. Powers wrote back to ask "what was life-size for an angel?" Father Edward Purcell promptly quoted Scripture in reply: "And the size of an angel is the size of a man."

A writer from Florence to a Cincinnati September 26, 1846, says of the artist: "Your city may well be proud of Mr. Powers for he stands now the first sculptor in Italy. He is not only winning golden opinions but what is more tangible — he is reaping a golden

¹ *Catholic Telegraph*, Vol. XVI, p. 22.

harvest. Among the busts upon which he is at present occupied is that of the Grand Duchess of Tuscany, who has given him the preference to any native artist. He is making a second copy of his Eve, the first having been sold. The serpent, I hear by the way, is made from a genuine American rattlesnake. I saw his Fisher-Boy and the second copy of the Greek Slave, Proserpine, a bust of Washington and one of Judge Burnet of Cincinnati and a statue of John C. Calhoun. I repeat that Cincinnati may be proud of Powers and no American can remain long in Florence without being thankful that such a man has come from his home on the banks of the Ohio to add a new lustre to the name of his country, here in the classic Valley of the Arno. I cannot describe to you the enthusiasm of feeling which overflows the heart of a true American when he hears in a foreign land the praises of his countrymen. Thrice welcome will I hail *him* who is giving to America a name and a praise on earth. This is his own department, her Powers is doing. We have had Jurists, Historians, Philosophers and even poets of whom we may well be proud, but no one will deny even with the Venus de Medici before him, and in Florence, that we have a *Sculptor* now. There are other American artists in Florence and Rome who deserve no mean nor measured praise. Mr. Kellogg, another citizen of Cincinnati, has earned a reputation for painting in Constantinople. The favors shown him by the Sultan of Turkey manifest that in the fine arts, he honors the intellect of America.”¹

On Easter Sunday, Major General Scott and staff attended a High Mass, the General joining in the procession with lighted candle in hand. Fathers McElroy and Rey as chaplains were doing great good among the troops.²

The Jubilee ordered by the Holy See met with a hearty response from his children in Ohio and great good resulted from the fulfilling of the conditions.

¹ *Catholic Telegraph*, Vol. XVI, p. 141.

² *Ibid.*

Many who had been careless for years accepted the invitation from Christ's Vicar and returned to their Father's House.

Messrs. P. & M. Considine gave to Bishop Purcell five (5) acres, three miles from the city, for a diocesan Seminary. Later Messrs. Slevin added to their first offer of Ten Thousand whatever would be needed to complete the wing then planned. Other generous persons were presenting sums of money toward the tower of the Cathedral, so that Cincinnati was proving itself so munificent as to attract the attention and comments of other large cities.¹

St. Xavier College recently received a beautiful painting from King Louis Philippe of France, The Assumption of our Blessed Mother. The inscription on the frame read: "*Donné par le Roi en 1846.*" It was a gift to the Sodality of the Blessed Virgin Mary.²

The *Catholic Observer* writes a glowing account of the confirmation class in Boston, June, 1847, and congratulates the clergy and gives great thanks to the Sisters of Charity for their noble work in that city.

In the Cincinnati Cathedral, June 20, 1847, Father McElroy, S.J., "the self-denying missionary of the Rio Grande," preached to a large congregation. Many left disappointed because they could not gain entrance to the Church. In the afternoon there was a meeting of the children of the schools to celebrate St. Aloysius' Feast. At four P.M. the Cathedral was filled with the youth of the city and elders who "found their way to feast their eyes on the loveliest sight ever witnessed in Cincinnati." The joint choirs of St. Xavier's and the Cathedral sang the Vespers. A Jesuit Scholastic preached the panegyric of St. Aloysius. Father Elet, President of St. Xavier College, gave Benediction after

¹ Kelly and Kirwin, *op. cit.*, p. 60.

² *Catholic Telegraph*, Vol. XVI, p. 142.

which Bishop Purcell added his always felicitous remarks, blessing the children and inviting them to a feast. An eye witness writes:

"Thousands of young guests — the boys with a cheer — attacked the cake and lemonade in the basement and on the greensward around the Cathedral. We cannot begin to describe the happy scene; it should have been witnessed. We are sure it will not be forgotten — and we would only say to the few, dear, modest, retiring children, who were crowded out, that we shall have more experience and hope to keep better order next time. *Three thousand* happy children are not easily controlled, even if one thought it worth while on such a holiday, to try to control them."¹

The Sisters of Charity in Detroit were in need of an addition to their Hospital and, as it was the only one, in the city, their call met with a generous response from the public.

There appeared in the papers of 1847 a prophecy by Dr. Samuel Johnson made in 1770. He seems to have been commenting on Benj. Franklin and the Americans and gives the warning note: "Let the princes of earth tremble. In 1913, not counting immigration, the population of the United States will be 176 millions and that country will be the greatest in the world." Was he correct?

March 30, 1847, ended the peaceful useful life of Sister Bridget, own Mother of Sister Margaret George. It was recognized in the Community that her prayers pierced the clouds and she was a model of cheerfulness as well as zeal. Sister Margaret once wrote of her Feast Day celebration: "Feast of St. Bridget. Dear old Sister Bridget looks as happy as a Queen. Sister

¹ *Catholic Telegraph*, Vol. XVI, p. 199.

M. Joseph made her a handsome crown of Queen Margarets. Mother caused her to breakfast in her room.”¹

The death of her saintly mother, while it was a severe trial to affectionate human nature, brought Heaven more close to dear Sister Margaret's heart and made future whispers of duty more easily to be hearkened.

In our Mother's month of 1847, Daniel O'Connell, the Irish Liberator, passed to his well-earned heavenly rest. *L'Univers* of Paris says: "Ireland, which has experienced so many evils, has just been struck with a misfortune greater to her than all the others — and irreparable—she has lost her Liberator. Mr. O'Connell is dead. He expired at Genoa, disappointing his last wish and the hope that yet remained to his friends. The amelioration visible since he left Lyons deceived no one — it was the last flicker of an expiring flame; but his friends flattered themselves, in common with himself, that at least he would be able to reach Rome and that Daniel O'Connell would die at the feet of Pius IX. Such was the majesty of the man and such the place he filled in the world that Rome alone could provide a tomb worthy of him. Rome was his true country in effect. By his wonderful works, by the splendor of his faith, by the glory of his indomitable courage, by the fruitfulness of his genius, he was magnified and elevated so as not only to be the greatest citizen of Ireland, but the greatest citizen of the Catholic world, as Pius IX is the great King!"²

He died at Genoa on his way to Rome, May 15, 1847.

Rev. Dr. Miley in a letter to Mr. M. O'Connell says:

¹ Archives of Mount St. Joseph, Ohio.

² *Catholic Telegraph*, Vol. XVI, p. 198.

“At thirty-seven minutes past nine the hand of the priest of God privileged to bind and loose on earth even as if done in Heaven was extended over him. There was no struggle — no change visible upon the features, except that as we gazed it was plain that a Dread Majesty had cast Its shadow over him. The spirit which had moved the world took its flight so gracefully, that all who were there, except the angels who were in waiting for it, were in doubt if it had departed. He died as an infant sinks upon its mother’s breast to sleep. It was by the soft and beautiful transition of the prayers that we were reminded that we had before us only the body of O’Connell, as if listening, hushed in attention, for the summons to a glorious immortality.

We are thrown upon our own counsels, with nothing to guide us but what we inherit from his conversations and casually expressed wishes. Acting on this we have determined to have the *heart* embalmed, placed in a silver urn, and transported to *Rome* as of old the heart of Robert Bruce was carried to Jerusalem, when it was not permitted him by Providence to perform in his own person that pilgrimage to the Holy Sepulchre which he had vowed as O’Connell had vowed his pilgrimage to the tombs of the Apostles. His body also is to be embalmed and deposited in a chapel of the Church of Our Lady Delle Vigne where it is to repose until, on our return from leaving the heart in Rome, we convey it to Ireland. We have thought it right that his obsequies, tho’ to be renewed no doubt by the Irish nation, should be *princely* here. It is likely we shall proceed with our sacred charge to Rome, Thursday or Friday next, by way of Civit  Vecchia. . . . We have had a cast taken of his head which has filled with wonder the physicians who have seen it.

May the God of Mercy sustain and comfort you — the worst has befallen us — the Liberator, your illustrious father — the father of his country — the glory and the wonder of Christendom — is dead. Dead? No, I should say, rather, ‘*O’Connell is in Heaven.*’

If my idea be followed out, his grave is to be in the mountain solitude he loved—in the primitive, the *Celtic ruined* abbey of Derryreane. There the mountains will be his epitaph, the Atlantic waves will intone his Requiem and Dirge forever.”¹

Padre Ventura pronounced his world renowned funeral oration over Daniel O’Connell’s *heart*. His text was, “*Simon Magnus, qui liberavit gentem a perditione; et in vita sua corroboravit templum.*” He portrayed the character of this great man in eloquence the most exalted and with the deepest reverential love. He showed that O’Connell’s last testament, “My body to Ireland, my heart to Rome, my soul to Heaven” faithfully depicted O’Connell himself, that in it we behold the order of his love, the foundation of his being, the character of his soul, the economy of all his conduct, the history of his life. He loved his country, therefore he bequeathed to it his body, but he loved the Church still more, and therefore he leaves his heart to her; but he loved God even more than the Church and for that reason to God he gives his soul.

The great Lacordaire wakened the echoes of Notre Dame in Paris with similar words of praise and wonders of oratory. There was no land in which he was not exalted by the testimony of the noble. Padre Ventura’s oration was copied into all languages and spread over the world as a message of true liberty for which O’Connell died, although the Austrian Ambassador had its circulation forbidden in his country.²

In Cincinnati an eligible site for a spacious school-house was purchased on George St. near John St. It became later St. Peter’s Academy.

Father Badin in his eightieth year sang the High

¹ *Catholic Telegraph*, Vol. XVI, p. 198.

² *Ibid.*, p. 273.

Mass in the Cathedral October 3, 1847. He addressed the congregation on the duty of parents to their children. Father Badin's fifty-four years in the Mississippi Valley had gained him treasures for Heaven. His friends asked him if after all his labors for others he had laid by the price of a coffin, or if there was one small spot of earth he could call his own whereon to die? To all he replied: "No," and laughingly added "He trusted Providence to supply a grave—Providence which had never failed him." The Sisters of Charity were glad to care for him in his last days and the Cathedral was his tomb until recently.¹

The Catholics of Ohio were very active at this time and generous, for in Cincinnati alone more than one hundred and twenty thousand dollars had been expended on Churches, Asylums, and Free Schools. Bishop Purcell in commending the generosity of his people in helping other cities, tells them not to forget the law of charity warning them that prudence requires them to pay their own debts before extending a helping hand to others.

The Ohio River this year merited the title *Terrible* instead of *Beautiful* on account of the devastation left by the flood. The waters rose to a height of 50 feet.

A letter from New Orleans brought the sad news that Sister Delphina had died, September 9th, of yellow fever. On November 18th, Sister Louise Roger (Bishop Dubourg's Israelite) died at the Mother House, her dear St. Joseph's Vale, where she had amassed so many treasures for heaven during her thirty-six years as a Daughter of Charity, twenty of which she had passed in total blindness. She was eighty-one years of age.

¹ Archives of Mount St. Joseph, Ohio.

On November 14th, Bishop Bayley, nephew of Mother Seton, and once an Episcopalian clergyman, preached in the Cathedral to a very interested audience. The Sisters of Charity were especially pleased to see and listen to his Lordship, not only in the Temple of God but when he visited them in their own home.

Cincinnati was from the very beginning a lode-stone to the Bishops, clergy, and religious of pioneer days, a convenient resting place after the long journeys over mountains by stage or in slow sailing vessels down river or canal, being then as it is today the gateway to the South. Traditions of the early foundations were constantly being rehearsed by the holy pilgrims who broke bread with their friends in passing and the hearers treasured the sacred lessons and laid them away in heart and writing. Bishop Purcell, a son of the Mountain, Emmitsburg, attracted his confreres and pupils and held them close with the golden chains of love.

Fathers Collins, Butler, Purcell, Carrel, Mullon, Mazzuchelli, Montgomery, Henni, Young, and many others who went forth to new parts of the country, left their impress on the foundations and upbuilding of this diocese. Churches were marking the sites of cities all through Ohio. St. Raphael Church, Springfield, opened to Divine Service in October. The Dominican Fathers were making Central Ohio a very fertile garden for the Lord.

The great men of our country gave public testimony of their appreciation of our Supreme Pontiff and his love of liberty when the Catholics in New York held a mass meeting for the purpose of expressing the earnest sympathy with which the American people regard

the efforts of Pope Pius IX and of the Italian people for National independence and constitutional freedom.

Letters were received from ex-President Van Buren, James Buchanan, Hon. G. M. Dallas, Hon. Reverdy Johnson, Hon. Wm. H. Seward, Hon. T. H. Benton, Hon. John C. Spencer, Hon. John. A. Dix, Hon. D. S. Dickinson, Hon. Rufus Choate, Hon. Washington Hunt, Governor Pennington, Chief Justice Hornblower, Gen. E. P. Gaines, John Van Buren, Esq., and others expressing sympathy and regretting that pressure of engagements prevented their attending. After the hymn of Pius IX was played by the band, the Address to His Holiness was read by Horace Greeley.¹

Rt. Rev. Bishop Hughes was invited by several members of Congress to preach in the Capitol. John Quincy Adams' name appeared first on the list. The Bishop acquiesced and delivered before a crowded audience an eloquent discourse spoken of in the highest terms by the President.

About this same time, General Taylor, after his reception in the Place d'Armes, proceeded on foot to the Cathedral of New Orleans where the Bishop in his pontifical robes and attended by the clergy awaited him and, having conducted him to his place, the prelate delivered a most beautiful address extolling the General's valor, his magnanimity, his spirit of moderation and humanity, and begging God to shower blessings on the Commander and his chivalrous soldiers and to send a speedy termination of the direful war. General Taylor responded in terms of gratitude for the honor conferred on him, assuring his Lordship of the deep gratification such a reception had given him in the midst of his military triumphs.

¹ *Catholic Telegraph*, Vol. XVI, pp. 390-94.

He was pleased to note the great work done in the Hospital of the Sisters of Charity, which contained then eight hundred and twenty-eight patients. Twenty Sisters were in charge with four officers, ten medical students, forty-five workmen, nurses, etc., five cooks, and eleven slaves.¹

On account of some irreverence from outsiders, the Bishop did not permit midnight Mass on Christmas day in Cincinnati.

The opening of the New Year showed that the St. Peter Benevolent Society was continuing its good work for the orphan.

Charles Anderson, Esq., delivered the address which was pronounced "one of the happiest efforts we have ever heard."

The Sisters in the name of the orphans expressed their thanks to all who had labored in behalf of the Institution, who had freed it from debt, and added to it a new wing.²

The property of Col. Pendleton was purchased for \$95,000.00. The lot measured 590 feet by 410. A new church being needed by the German Catholics they laid out this plat in building lots and hoped to obtain in this way funds for church, school-house, etc. Col. Pendleton subscribed \$1000.00 towards the church.

On Monday, March 13th, the removal of the sacred remains of Bishop Fenwick from St. Xavier's Church to the Cathedral took place. Rt. Rev. Bishop Purcell and nearly all the priests of the city in sacred robes with a great procession of the laity preceded by Cross-bearer and acolytes, marched from St. Xavier's up Sycamore Street to Eighth and over Eighth to the new

¹ *Ibid*, Vol. XVI, p. 406; Archives of Mount St. Joseph, Ohio.

² *Ibid*.

Cathedral. The casket was borne by four gentlemen who had known the lamented first prelate of Cincinnati. They were Messrs. James Moreland, Richard Slevin, John Rossiter, and Jerome Hackett. The solemn tones of the "De Profundis" and chanting of Psalms by the clergy made a deep impression on those who witnessed the solemn ceremony.

The Sisters and children of the various schools were in the Cathedral to do honor to him who had made the first effort in the cause of charity and education in our Cincinnati diocese. This was the second time the Sisters of Charity had been present at Bishop Fenwick's interment — the first time sixteen years earlier when the body was brought from Wooster. Bishop Purcell sang Pontifical Mass and preached. Rev. Father Blox, S.J., was Deacon, Rev. Clemens Hammer, sub-deacon, and Rev. N. P. Young, O.P., nephew of Bishop Fenwick, assistant priest.

The sermon was heard with breathless attention as the life of the deceased prelate was unfolded by his successor in most eloquent and affectionate language. He applied the beautiful description of Simon, the High Priest in Ecclesiasticus to his saintly predecessor and said: "He was truly a man of meekness, piety, and humility — most paternal in his intercourse with the people and devoted to the salvation of souls." The funeral service being ended the body was deposited in one of the tombs beneath the High Altar.¹ After this Bishop Purcell set out to visit his diocese.

Dear Bishop Purcell! What an indefatigable worker and what an example to his priests and religious who loved him with most extraordinary affection and had in him unparalleled confidence. Two future Bishops

¹ Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. XVII, p. 86.

of the Church, Archbishop Elder and Bishop Gilmour, now at Emmitsburg College, wrote and spoke so tenderly of him as did indeed all who had been associated with him.

Bishop Gilmour said of him: "In the visitation of his diocese he seemed to assume that he was the last to be looked after and the least to be cared for. I have seen him in the rude shanty sitting for hours, hearing the confessions of the people who came from far and near; and when the day's work was done for all others, I have heard him in the Court House explaining the doctrines of the Church. He seemed never weary, nor did the gay and cheering word of the hard-worked missionary ever fail. After days of toil and continuous change, preaching, confirming, lecturing, hearing confessions, I have seen him take his seat in an ordinary farm wagon, with nothing but a loose chair to sit upon, to be tossed and jolted through the hills of Southeastern Ohio for a day's ride of fifty miles that he might not fail in an appointment made, and, when the evening came, step down to cheer the lonely priest and to be the brightest of the bright."

On the Feast of St. Joseph, 1848, the corner-stone of the new church on Linn and Laurel streets was deposited by Bishop Purcell. The procession was a mile in length, the ceremonies were very imposing. The weather which had been stormy cleared and the gathering was one of the largest ever seen on such an occasion. The future Bishop Luers spoke in German and the future Archbishop Wood in English.¹

Mrs. Elizabeth Scott, wife of Michael Scott, architect of the first Catholic Church in the city, in whose house the first Mass was said in Cincinnati, died on

¹ *Catholic Telegraph*, Vol. XVII, p. 94.

Sunday, March 25th, in the 94th year of her age. Great honor was paid to her by Catholics and Protestants. Her remains were borne preceded by clergy to St. Xavier Church where Bishop Purcell, attended by Very Rev. E. T. Collins, Assistant Priest, the Reverends Vandeveld and Emig, Deacon and sub-deacon, Rev. Mr. Wood, Master of Ceremonies, celebrated a Requiem Mass and preached the funeral sermon. Mrs. Scott was the grandmother of Mr. Wm. Ward, whose daughters were educated at Mount St. Vincent, Cedar Grove. Elizabeth Ebersole, a daughter of Anna Ward, is now a pupil at Mount St. Joseph's.¹

The death of Rt. Rev. Dr. Quarter of Chicago occurred on the 10th of April — another Mountain student and great missionary priest and bishop gone to join the long line awaiting him in Heaven. This announcement brought back to Bishop Purcell's memory the circumstances related in the following letter:

“REV^d & D^r M^r PURCELL,

NEW YORK, Sep. 22nd 1829.

Often have I thought of you since I left the Mountain — I was apprehensive, & am still, lest you sh^d have caught cold upon the morning of my departure — I regretted very much that I called you up so soon. I hope, however, the Lord has preserved you, and that you still enjoy your good health unimpaired. The advices which you gave me whilst walking along the road at that silent hour, have frequently occurred to my recollection & they shall never be forgotten — I had a pleasant and expeditious passage. I arrived in Newyork about 5 OClock Wednesday afternoon. The Bishop was standing at the parlor window, together with Rev. W. Levans when the carriage which brought me from the steamboat reached the door;

¹ *Catholic Telegraph*, Vol. XVII, p. 102; Archives of Mount St. Joseph, Ohio.

he eyed me sharply whilst leaving the carriage but as soon as I entered the door he recognized me immediately; he embraced me affectionately, and said he was rejoiced I came so soon; for otherwise I sh^d have to go to Boston to be ordained; he told me then, to prepare for the Subdeaconship against the next morning. This news alarmed me very much, but finding that no time was to be lost, I thanked God for having suffered me to make my retreat so lately at the Mountain, & then endeavored, as well as I could, to devote the remaining short time to serious reflection. At 7 o'clock on Thursday Morning the Bishop commenced Mass. Rev. M^r Walsh acting as Archdeacon and Rev. M^r Conroy Subdeacon; Rev. M^r Berry hastened from his own Church, and was present. Rev. M^r Pardow also & an old German priest of the name of Mertz, who had just arrived from Rome. M^r Jas. Halahan was tonsured with me, I was then called to the different Minor orders & afterwards ordained Subdeacon. The same hour on Friday I was ordained Deacon & on Saturday Priest; then my D^r M^r Purcell the awful the dangerous responsibility commenced — you can figure to yourself my feelings I shall not undertake to depict them. I most humbly request y^r prayers, beg of the Sisters to pray for me and to offer up their Communion for me on tomorrow, as I shall upon that day, please God, say my first Mass. They tell me I must sing the High Mass at half past 10. I have invited H. O'Neil, & John Daymand to be my clerks upon that occasion, they were Mountaineers, & any one from that place is dear to my heart. Be so good as to present my best respects to all the Sisters, but in a particular manner to Sister Benedicta whose kindness to me I shall never forget. The Bishop often spoke of you in the most affectionate terms he was wishing that you might be appointed Superior of the Sisters; he said you were the only person who could discharge in a proper manner the duties of that office. I have been appointed to succeed Rev. M^r Walsh; he has

been sent to Brooklyn. The Sisters are all well, Sister Betsy desires to be remembered to you. I visited the Asylum yesterday. they took me to their Schools and I never was more pleased in my life. Again Rev & D^r M^r Purcell I request of you to pray for me & believe me to remain your devoted & much obliged Friend & Brother

W^m QUARTER

P.S. Do me the honor of writing immediately upon the receipt of this. Nothing can afford me greater consolation than to hear from you often; present my love & respects to Rev. M^r Jamison & Rev. W. Xaupi, my old Father & friend. I shall write him very soon. N.B. on Sunday the 27th inst. I shall say my first Mass in St. Patrick's Cathedral at half past 10."

The French Revolution was the subject of much discussion at this time and the escape of Louis Philippe was a theme of deep interest. The sympathy of the world was with Pope Pius IX.

Some one writing to the *Catholic Telegraph* April 3, 1848, about the establishment of schools and churches at Sinsinawa Mound, Wisconsin, says of the Sisters: "Their dress seems to us not unlike that of the Sisters of Charity of the United States, a very simple one and becoming useful labor to which they devote themselves." Very Rev. S. Mazzuchelli, the celebrated missionary, was a Cincinnati priest and the two Sisters who started the work had taught both in Cincinnati and St. Louis, before 1847 when they went to Wisconsin.¹

Bishop Purcell secured for Bishop Henni, Sisters of Charity from Emmitsburg to open St. John's Infirmary in Milwaukee early in 1848. During the cholera scourge the following year they gained the admiration of Protestant and Catholic.²

¹ Ireland, *Introduction to Memoirs Historical and Edifying of a Missionary Apostolic*, Chicago, 1916.

² Shea, *op. cit.*, Vol. IV, p. 254.

Sister Margaret rejoiced to hear of the above and prayed God to bless the Sisters' efforts most abundantly. She was grieved to learn that the Catholic Church at Richmond was much damaged by fire on Good Friday and that Father O'Brien sustained severe burns on face and hands while combating the flames. Although the Queen City demanded Sister Margaret's labor, her heart held dear the places in the East where her first work as a Sister of Charity was performed.

St. Peter's Academy conducted by the Sisters of Charity and the Notre Dame Institute by the Sisters from Namur were associated in their great work by the Ursulines, who purchased the dwelling of Major Daniel Gano on Bank St. for a boarding and day school, to which they attached a free school. This institution was in the suburbs of the city in those days, and was surrounded by beautifully laid out grounds.

On all sides the Sisterhoods were active in the cause of religion. Schools, Asylums, Hospitals were springing up as if by magic and many in the pestilential districts were offering themselves to God in the service of humanity.

Sister Regina writes to Bishop Purcell April 1, 1848:

"BATON ROUGE, April 1, 1848.

RT. REV. BISHOP:

My delay in replying to your kind favour of the 8th ult. must somewhat surprise you, but before this reaches you, Sister Margaret will have informed you of the cause of my silence, and many other particulars which would prove interesting to the friend of St. Joseph's Community — particulars of the most painful nature, but to which we must submit in humble resignation. I recommend in a special manner to your Holy Sacrifices, the souls of our departed Sisters (seven in the Hospitals since the 17th last July and

six of them died of ship or typhoid fever) and our dear Sisters who remain still; we are only 16, in the beginning of the year we were 21. From the last accounts received from the hospital, the fever seems to be abating, but as soon as another ship arrives it will be as bad as ever, unless the Municipal authorities provide in time for the expected arrivals. I saw in the *Catholic Telegraph* the other day, 'The last news we had from Charity Hospital, New Orleans, only three Sisters were able to be on duty.' This is a mistake, we have not been less than twelve on duty this season. Our dear Bishop is here for the purpose of giving confirmation tomorrow. He says I must not go home yet, as the Sisters are well. Everything going on well, and I am improving. All for the glory of our dear Lord. I have just received an answer from the clerk concerning Michael and Rosanna Conway. He says: 'Michael and Rosa Conway of King's Co., Ireland, were both admitted into this hospital on that very memorable day the 7th Feb. when we had 101 admissions. Some days after Michael was discharged but on the 26th Feb. Rosa fell a victim to the typhoid fever.' The Sisters will all be anxious to know if Rose received the rites of the Holy Church. I cannot say positively that she did, I have not the least doubt but she did, as the Sisters are very particular on that point, and Father L. spends nearly all day in the Hospital. At present there are 628 patients in the main building and 128 in the Lunatic Asylum. The Sisters all well except Sister Victorine, who has consumption. Two more of the visiting physicians down with typhus. Sister Loretto at the Asylum is very weak. She cannot recover. The other Sisters there with their numerous family of 200 orphans, well. Please remember us affectionately to Sister Margaret, and pray sometimes for

Your humble servant and Sister in our Lord,

REGINA." ¹

¹ Archives of Mount St. Joseph, Ohio.

A few days later Sister Margaret received the following letter from the Superior, Rev. L. Deluol:

MY BELOVED CHILD:

"BALTIMORE, April 12, 1848.

I am not afraid of the small pox. I had it in full, naturally and completely when I was between 6 and 7 years old. So that your letter of the 1st of February last did not alarm me. But it mentioned a circumstance which interested me very much, it is your arrival at St. Joseph's 36 years ago. I cannot say that I remember your arrival, but I well remember the 2nd of February of that year 1812. In the Seminary in which I was then Professor of Divinity, we had a splendid procession. The Sun was beautiful and we began the procession at the rising of the sun. It was 7 o'clock A.M. and of course it was 1½ o'clock A.M. at the Valley where undoubtedly you were fast asleep, like one who had arrived there pretty well tired the day before. At that time I was a young priest, as you very likely guess, and you were a young widow, as I know neither you nor I had an idea of the trials which were kept in reserve for us by Him Whom we had chosen for the portion of our inheritance, and to whom we had consecrated ourselves, our life, and our Death. We knew that when the Savior had called Paul to Himself He had not promised him 'Sugar-plums,' but an abundance of tribulations, hence we have not been surprised when the latter have showered upon us, or when they have sprung up from under our feet, almost at every step of ours, too happy if like that great Apostle of the gentiles, we have received those tribulations as token of the mercy of the God of all consolation. For by the mercy of that tender Father, St. Paul could say: 'I am overjoyed in all our tribulations.' For my part I say: '*peccavi*,' but I hope that with the assistance of so many good prayers which are offered up daily for me, and with the thought of death which my white hair brings constantly before my eyes, I will be wiser. You say that you are

partially forgotten at the Valley. Don't believe a word of it. Sister Sally is the only one who beats you now, but I am afraid you will soon beat every mother's child on 'em. Love to all around you; pray all for your old affectionate father

L. R. DELUOL." ¹

Was there a presentiment in Sister Margaret's heart that a great change was about to take place in the Valley so loved, not only by her but by all who had the happiness to dwell on the Mountain or abide in the Vale? Many letters received from old friends in the East bear a significant hint of impending changes if not dangers. Father McElroy had written his displeasure that the Sisters were withdrawn from Boston and says there is a rumor that Father Deluol will be relieved of his office of Superior over the Sisters of Charity and hopes it will all be for the better. Clouds were gathering.

In the Spring Father Van de Velde, S.J., wrote to Bishop Purcell enclosing a document from the Father General of the Jesuits declaring Bishop Purcell Founder of St. Francis Xavier College.²

By the terms of the paper, the Bishop became a participant in all the prayers, good works, and suffrages of all members of the Society of Jesus, *in perpetuum*, during life and after death. According to the Constitution of the Jesuit Fathers, the Secretary of their Society was enjoined to notify all Provincials of the publication of the above document, all priests of the Society were required to say three Masses for the Bishop and brothers and novices to recite three pairs of beads. After death of the Bishop all the priests of the Society were obliged to say three Masses and the other members

¹ Archives of Mount St. Joseph, Ohio.

² *Ibid.*

three pairs of beads. As long as St. Xavier's College exists, every week, one priest will say a Mass, and one of the other members a pair of beads for Bishop Purcell. In the same letter containing the document just explained Father Van de Velde says that the Father General has acceded to his request and permitted him to retire from office, naming Father Elet as his successor.¹

Father Van de Velde was named Bishop of Chicago shortly after this. The great convert, Orestes A. Brownson, honored Mt. St. Mary's College, Emmitsburg, and St. Joseph's Academy by being present at the Commencements of both places — at the College on Wednesday and at the Academy on Thursday. He addressed the audience at each place expressing his pleasure and surprise — this being his first visit. He spoke at the Valley of the influences which a well-educated woman has in society; she is, he said, a centre from which should radiate all that is virtuous and all that is to be admired. He remarked that every object around the establishment spoke of an inward course of prosperity, that the embellishments and ornaments, while showing the refined taste of woman, manifested likewise the boldness of style worthy of man and told of the superior minds of those who preside there. He with the others would leave the holy presence of this delightful spot with increased admiration for its many attractions, and additional reverence for the pious Daughters of St. Vincent, under whose management it had grown to its present extent, the pride of Catholics and the admiration of all.

The dedication of St. Michael's Church, Cincinnati, on June 4th, was attended with everything to

¹ *Ibid.*

make it a memorable occasion. The weather was most delightful, roses sent forth their fragrance to be carried by the fresh breezes, cooled by the early morning shower. Two fine bells of 930 and 480 pounds respectively, greeted the approach of religious societies and sent their message up and down the lovely Ohio. In the Cathedral more than one hundred girls were confirmed in the afternoon. The boys' day followed later of which a friend says: "Yesterday we looked on a goodly sight of some three hundred boys at St. Xavier's Free School as still, as studious as if they had been months in training, in strictest discipline. And we said in our hearts; Thank God! A school will be opened in the west section of the city very shortly, showing how much Catholics are willing to do for the advancement of their children."¹

On July 19th, Feast of St. Vincent de Paul, Bishop Purcell laid the corner-stone of Mount St. Mary's of the West — the Theological Seminary. At the ceremony were present besides the clergy, the Sisters of Charity, the Ursulines, the Slevin families, and others of the laity interested in the new establishment for the education of priests.²

Mr. Patrick Considine, who gave the beautiful site to Bishop Purcell, entertained the guests at his dwelling when the services were ended. Sister Margaret recalled with joy and sorrow that after so many years old Mt. St. Mary's and all its wonderful history would be paralleled by its younger sister and be presided over by the same Bishop Purcell, who had obtained the Charter for his Eastern Alma Mater.

Monsieur de Chateaubriand, author of the *Genius*

¹ *Catholic Telegraph*, Vol. XVII, p. 182.

² Archives of Mount St. Joseph, Ohio.

of *Christianity*, died July 4, 1848. A priest and a Sister of Charity were kneeling by his bed at the moment he expired. He died in full possession of his faculties with the name of Jesus on his lips and amidst the tears and prayers of his friends. The proprietors of the Metz Manufactory in France presented to Bishop Purcell a stained glass window, representing Herodias receiving from Salome the head of St. John the Baptist. It was placed in the Cathedral.¹

The Trappist Monks purchased 1200 acres of land near Bardstown to be a "Mount Mellary" in America. It is called Gethsemane.²

Rev. Doctor Cullen wrote to Bishop Purcell in September of this year as follows:

"Frascati

"Propaganda, 7th Sept., 1848.

MY LORD:

I did not receive your Lordship's letter of the 11th June until this moment. It was detained in London until the British postage should be paid on it, and a notice to that effect sent to me. This will account for the delay which has occurred in answering your letter.

I believe the bull for Dr. Spalding's consecration had been sent before now. However, I will make every inquiry about it to-morrow or the day after, when I return to Rome from this place. If there has been any mistake I will see to get it corrected.

No appointment has taken place as yet for the other two vacant dioceses, but something will be done immediately. The Propaganda was waiting for the letters from the Bishops regarding the candidates for those Sees, and I believe sufficient information has been received.

¹ *Catholic Telegraph*, Vol. XVII, p. 246.

² *Ibid.*, p. 310.

Here at Rome we have been in rather a disturbed state for several months. The Pope has had a great deal to suffer. He granted most liberal institutions to his people and did everything possible for their welfare. The great bulk of the people would have been perfectly satisfied with the Pope's doings, but a handful of pretended liberals, well-organized and daring, have succeeded in disturbing everything and causing a general confusion. I dare say this party is wicked enough to attempt anything, but I am persuaded that the Romans will not let them do anything violent to His Holiness. Indeed the people in general are becoming very disgusted with our so-called liberals, and I trust that their sway will soon be put an end to.

His Holiness in all his troubles has displayed great calmness and courage. He is a most holy man and I am sure Heaven will protect him.

Dr. Kirby desires to present his best respects to you. He is in Tivoli with the Students of the Irish College; I am at Frascati with those of the Propaganda.

The Jesuits were obliged to leave their establishment in Rome by mob law. I am managing matters for a while in their place in the Propaganda. I expect they will soon be recalled, or at least that some one else will be put here. I am determined not to leave the Irish College as long as I can keep in it.

Your subject Mr. Rosecrans is very well and appears to be a very good young man.

I will mention your message to the Cardinals you wish to be remembered to when I go to Rome.

We have Doctors McHale and O'Higgins here for Ireland. Dr. Chance spent several days with us at the Irish College. He is gone to France. Unfortunately he was insulted in the Corso by one of the young Italian party. Indeed every one dressed like an ecclesiastic was liable to be insulted for some time.

May I trouble you to present my very best respects to Rev. Mr. Wood of whose success on the mission I have been rejoiced to hear.

Believe me to be, my Lord, with profoundest respect
and veneration

Your devoted and obedient
PAUL CULLEN.

Rt. Rev. Dr. Purcell.

CHAPTER IX

PIUS IX — CHOLERA — GOLD SEEKERS — FOREBODINGS
— FATHER DELUOL'S LETTER — DEATH OF BISHOP
FLAGET — FATHER M^cELROY'S LETTERS — MAY EX-
CURSION — FATHER MALLER, C.M., VISITS CINCINNATI
JULY FOURTH — CINCINNATI, NEW YORK, NEW
ORLEANS METROPOLITAN SEES — BISHOP LAMY —
SISTER MARGARET'S LAST RETREAT AT EMMITSBURG
— ST. CALASCANCTIUS SOCIETY — SECOND PLENARY
COUNCIL OF THE CHURCH

1848-1852

A RETREAT for the clergy of the Cincinnati diocese was preached by Bishop Whelan of Richmond during the eight days preceding the Feast of the Immaculate Conception, now our National Religious Festival. Bishop Purcell celebrated Pontifical Mass and, in the evening, the secular clergy and representatives of religious bodies assembled in the Sanctuary during Vesper Service and renewed their clerical vows before their beloved Bishop, who addressed them in Latin, encouraging them by his impressive and soul-inspiring words to persevere until death in the holy work of the ministry.

A retreat for the laity followed. Bishop Whelan conducted the exercises and labored zealously. Bishop Spalding, Rev. Thos. R. Butler, and Rev. Joshua M. Young, each preached a sermon during these days of grace. How many spiritual feasts our dear Sisters

had in the pioneer days! Nestling 'neath the shadow of the Cathedral and known to all the holy missionaries passing through our Queen City they were frequently refreshed by spiritual conferences.¹

Bishop Whelan ordained Rev. Caspar H. Borgess (later Bishop of Detroit) on Sunday, December 17.

The orphans lost one of their great benefactors, Mrs. Catherine Kilgour, who died on Saturday, December 23d, at the residence of Mrs. Col. Foster, aged 78 years. The Bishop officiated and preached at her funeral services in the Cathedral Tuesday morning. The Sisters attended with their Orphans² and pupils.

The year 1848 closed with the announcement that the Sovereign Pontiff, Pope Pius IX, had left Rome. He had labored gloriously to elevate his people to Constitutional freedom but they preferred anarchy. Freedom never prospers unless religion is revered.

On November 24th, the Holy Father had written from Gaeta: "If there ever was need to address God with fervent prayers, it is at this moment. Sins, blasphemies, sacriligious acts of all kinds and contempt of the most holy things force us to have recourse to the Divine Mercy. Cause, then, my Lord Cardinal, prayers to be offered up — for prayers are always good — prayers for us — poor pilgrim, now become a cause of dispute. To that end we give you full power. Receive from us our Apostolic Benediction which we give with eyes bathed in tears, to you, to all good men, in particular to all who pray for us — Pius IX."³

¹ *Catholic Telegraph*, Vol. XVII, pp. 393, 406; Archives of Mount St. Joseph, Ohio.

² *Ibid.*, Vol. XVII, p. 415.

³ *Ibid.*, Vol. XVIII, No. 2, p. 9.

The whole world united in prayer for the great, the glorious Pius, and rulers condemned the action of those who had brought about such a condition.¹

On February 2d, the Holy Father issued an Encyclical, *Ubi Primum*, inviting the Bishops of the whole world to express to him their own opinion and that of their clergy regarding the pious belief of the Immaculate Conception. He gave the Bishops authority to allow their clergy to recite the office of the Immaculate Conception.²

Cholera again visited Cincinnati but its spread was prevented by the skill of physicians and prudence on the part of the people.

The Seventh Provincial Council of Baltimore, which opened May 6th, closed on Sunday, the 13th. Two Archbishops and twenty-three Bishops attended. Archbishop Kenrick made the opening address. Bishop Purcell preached at the obsequies for deceased prelates and Bishop Hughes closed the Council.³ Archbishop Eccleston had invited His Holiness Pope Pius IX to the Council, as there was reason to believe he might go to France on account of conditions in Rome, and France is only two weeks sail from America. His Holiness most graciously responded to the letter of the Most Rev. Archbishop.

PIUS P. P. IX

“VENERABLE BROTHER,

Health and Apostolical Benediction. We have received with the greatest pleasure the expression of your particular regard and love for us, and well aware of your religion and faith in the Church, we are not

¹ *Catholic Telegraph*, Vol. XVIII, pp. 50-56.

² *Ibid.*, pp. 106, 114, 115; Alzog, *History of the Church*, Vol. III, p. 786.

³ *Ibid.*, p. 152.

surprised to learn, that the momentous trials which the Head of the Church, the Roman Pontiff, has to contend with, have filled you, Venerable Brother, with the most bitter grief. Although our afflictions would overpower us, without a special assistance from God, yet being able to do all things in Him who strengtheneth us, we are prepared to suffer most cheerfully any kind of tribulation, if our labors will only contribute to the peace, advantage, and safety of the Church. And, having the Divine promise that Christ the Lord will be with His Church to the consummation of the world, and that the gates of hell will never prevail against it, we are exceedingly animated and encouraged by this belief, and amidst the most trying difficulties, we experience a great consolation while we wait for assistance from above. God, indeed, will not be wanting to His promises; commanding the winds and the sea He will make peace, and will show as you have well said, Venerable Brother, that the present dreadful storm has been raised for manifesting the greater glory of his name, and achieving the more brilliant triumph of His Holy Church. As you have signified your earnest wish that we should assist at the Provincial Council, which you are about to hold according to custom, with our other Venerable Brethren, the bishops of the United States of America, be assured that nothing could afford us more pleasure, nothing could be more grateful to our heart than to enjoy the presence and conversation of yourself the same venerable brethren, to embrace you and all with affection, to express to you the sentiments of profound regard which we entertain for each one of you, and to congratulate you upon the pastoral zeal for which you are distinguished, and the well-known solicitude with which you labor so assiduously in the discharge of your functions, to extend the glory of God, to promote our most holy religion, and to secure the salvation of the beloved flocks committed to your care. But, as in the existing times and circumstances, it would be impossible for us to comply with your invi-

tation, as your wisdom will easily understand, Venerable Brother, we request you to make known to the prelates these sentiments of our mind and to inform them of the Apostolical Benediction, which from our inmost heart we affectionately impart to you, to them, to all the clergy of that country, and to all your faithful people.

Given at Gaeta, the 8th day of March, 1849, in the third year of our Pontificate.

PIUS P. P. IX." ¹

One of the two *Adoring Angels*, sculptured at Florence by Mr. Hiram Powers, reached the Bishop's house during the week where it awaited the coming of its "sister spirit." It was pronounced a work of surpassing beauty. The two Angels still ornament the High Altar in our Cathedral.

Bishop Purcell's Pastoral to his flock in this time of epidemic was touching and showed the heart of a Father and zeal of God's minister.

The cholera of 1849 brought much sorrow to the United States. The Sisters of Charity all over the country were giving their best nursing and care, rivaling their predecessors of 1832. The Asylums everywhere were crowded by the little ones, whose parents had fallen victims to the epidemic. The Cincinnati Asylum notwithstanding its late addition, was forced to delay applications for admission.

News came this week to Sisters Margaret and Anthony of the death of a dear friend, Right Rev. Wm. Tyler, first Bishop of Hartford. He was a native of Vermont, born of Protestant parents. When he was about sixteen years of age the whole family embraced Catholicity. He pursued his studies under his uncle, Rev. Virgil Barber, also a convert. He had directed Sister Anthony to the novitiate at Emmitsburg and

¹ *Catholic Telegraph*, Vol. XVIII, p. 180.

he was in Boston when Sister Margaret had charge of the school and asylum near the Cathedral. He lived very humbly in New England and was noted for the sanctity of his life. He was only forty-five years of age but he fulfilled a long course in a short while.¹

Cincinnatians returned from the gold mines of California and interested their friends with accounts of the gold placers. They showed samples, one of bar gold being in grains of various sizes down to fine dust. Grain gold from the River Stanislaus was very beautiful. One mass of pure metal, five ounces in weight, was picked up on top of a mountain at the headwaters of the Sacramento River. A superb specimen of white quartz, thickly studded with gold and veined with the finest tracery of the bright yellow metal weighed a pound and a half and was found two miles distant from the banks of the Stanislaus. These men had gone to California in the great rush of 1849. A study of gold, where and how found, became of great interest to the children. Sisters had much pleasure in imparting some geological knowledge.²

On July 16th, Feast of our Lady of Mt. Carmel, the authority of the Pope was proclaimed in Rome. Public prayers of thanksgiving were offered in St. Peter's. General Oudinot ordered all sacred vessels stolen by the Republicans from the churches and religious institutions to be returned to the lawful owners. The French troops had gained a signal victory near St. Pancratius gate, and the Republicans put up the white flag.

¹ *Ibid.*, p. 202.

² Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, Vol. XVIII, p. 205.

A writer of the time said: "Who would have thought when the good Pius fled from Rome in the carriage of the Bavarian ambassador that he would so soon return protected by the glorious eagles of France. Of all nations in Europe would not France have been the last to enter into the mind if we had been asked to what power the Supreme Pontiff would be indebted for his restoration? It is thus that God uses nations for the fulfillment of His designs and subverts the machinations of the wicked. Garibaldi and his followers are driven from Rome after inflicting, during their brief saturnalia, more injury on the buildings of the city and perpetrating more crimes and desecration than the Goths and the Vandals of the Middle Ages. Not a solitary monument of art has been injured by the French Army. Neither by shell nor ball has statue or painting been disfigured. When the soldiers of France entered the villas near Rome they found everything destroyed. The impotent rage of Garibaldi was everywhere manifest."¹

Pope Pius IX, "Crux de Cruce," saw in his long reign — years greater than Peter — trials and glories of Christ's church. He was to add to Mary's coronet that brightest jewel believed through all ages but not yet proclaimed a dogma — her Immaculate Conception.

In St. Louis was repeated, now, the same dreadful horror of disease which Sister Regina described in New Orleans. In every city ward hospitals had been improvised and the sick placed there in large numbers but neither money nor entreaties could secure attendants. The Sisters heroically threw themselves into the breach and combated the dread destroyer, ministering to the wants of the stricken by day and night.

¹ Rev. E. Purcell.

The clergy seemed ubiquitous likewise and became physicians of body as well as of soul. The Sisters cared for one thousand three hundred and thirty-one patients. Sister Martina died of yellow fever in Mobile, August 8. Sister Amanda at Mt. Hope, Maryland, August 18.

In all the churches of Cincinnati a solemn Requiem Mass was celebrated for those who died victims of the terrible epidemic. "It is a holy and wholesome thought to pray for the dead." Happy we to belong to the household of the Faith which makes prayer for the departed a sacred duty. How devoutly the Sisters with their bereaved charges assisted at the solemn but consoling services!

Montalembert's speech for His Holiness in the French Assembly was pronounced one of the grandest efforts of oratory. How similar were the sufferings of Pius VI and Pius VII to those of Pius IX and our loved Pius X! Did he not inherit with the name many of their sorrows?

A hospital was opened in Troy, August 15, by the Sisters from Emmitsburg. General John E. Wool, U.S.A., laid the corner-stone.

A Young Men's Catholic Association was formed in Cincinnati in 1849. It held its first quarterly meeting on Sunday, December 23d, and opened the Library and Reading Rooms.

"Coming events cast their shadows before" is an old saying and remarkably true in its fulfillment. That which had been foreshadowed in the controversies between Archbishop Hughes and Father Deluol, which many of Mother Seton's Daughters felt intuitively and others learned from the expressed fears of their companions, was about to take place, a parting of the ways

by those who forsook Mother Seton's principles and those who clung to her established customs and traditions, religious garb and rules. Father Deluol, the Ecclesiastical Superior, sent to all the branch houses of the Sisters of Charity in the United States, excepting New York, which since 1847 had its own government, the following letter:

"Baltimore, Sept. 7, 1849.

MY DEAREST CHILDREN:

In the 13th Chapter of the Gospel of the Beloved Disciple we read the following: 'Jesus having loved his own who were in the world; loved them unto the end.' Minister, my beloved children of this sweet Jesus, trying to imitate His example, having loved the Sisters of Charity, I have loved them unto the end; and the best token I could give them of my love, was to secure their perpetuity and to promote their prosperity, for the glory of God, for their own sanctification, for the edification of those for whose benefit they have been formed into a Society. I could not obtain those desirable ends by holding to the last, the Community in the hollow of my hand. I am far advanced in years, my health is precarious; consequently within a short period, must be compelled to drop it by greater infirmities and death, if not by a possible, nay probable removal; for 'I also am a man subject to Authority.' At that painfully interesting moment from my hands, which no longer hold the Community, into whose would it fall? 'Ay, there's the rub.' For I know no one who could with safety take in hand the reins of the Community. This is the opinion of many persons well acquainted with the state of things who are far wiser than I; it is also my inmost conviction, tho' in writing it to others, it may be deemed invidious and even presumptuous in me. Would it then be prudent or charitable to cling to them until they would be wrenched from me, or until my hands would be palsied? The unreasonable only would say — yes. In affairs of so much impor-

My dearest children

In the 13th Chapter of the Gospel of the blessed disciple we read the following: "Jesus having loved his own who were in the world, loved them unto the end" - Minister, my beloved children, of the sweet Jesus, trying to imitate his example, having loved the Sisters of Charity, I have loved them unto the end; and the best token I could give them of my love, was to deprecate their perpetuity & to promote their prosperity - For the glory of God, for their own sanctification, for the edification of those for whose benefit they have been formed into a society. I could not obtain those desirable ends, by holding to the last, the Community in the hollow of my hand - I am far advanced in years, my health a precarious one; consequently within a short period, must or compelled to drop it by greater infirmities & death, if not by a possible, nay, a very probable removal; for "I also am a man subject to Authority" - (Matth. C. 8. v. 7) - At that painfully interesting moment from my hands which could no longer hold the Community, into whose hands would it fall? "Ay, this is the rub" For I know of no one who could with safety, take in hand the reins of the Community - This is the opinion of many persons well acquainted with the state of things who are far wiser than I; it is also my inward conviction, tho' in writing it to others, it may be deemed invidious & even presumptuous in me - would it then be prudent, or charitable to cling to them until they would be wrested from me, or until my hands w^d be palsied? The reasonable only would say: Yes - In an affair of so much importance, not private feelings, but the general good must be consulted. Were we to do otherwise, we would inevitably, incur the displeasure of God,

FACSIMILE AUTOGRAPH LETTER OF FATHER DELUOL

And oh! what *Compassion* would it confer then for the loss of the
friendship of God? The whole world would hardly be a drop to compensate
for the loss of a boundless ocean - "Continue to our Father until you will
be compelled to give us up, and then if you think proper pass us over
to the Lazarists" - This has the language of *romance* & it shows the fervent desires
of their hearts - Ah! I will never cease to be the Father of the Sisters of
Charity; as long as my heart beats, it will beat for them, death
alone can put a stop to it; and yet if I find mercy at the hands
of God, I'll be their Father in Heaven - Thus far for the heart and
feelings - he must now come to the practical point - When God offers
a fair opportunity, it is our bounden duty to avail ourselves of it, for it may
never return - During the last five years, it has been the first and dearest
wish of my heart to place the Community under the direction of the
Lazarists - About that period, I broached the subject to Father Simon
now Bishop of Buffalo, but his thoughts were not turned that way -
Between three and four years ago, I wrote on this subject to my Sup^r Genl.
Rev. Louis de Couson. In my name he waited on the Sup^r Genl. of the
Lazarists & the Sisters of Charity, but without the least shadow of success -
Bishop Charles King in Paris, a year since, wished to know what advice he
could render me, being aware that he knew as well as I, by what slender means
the Sisters of Charity held their existence and property, I answered him to
the effect - viz - that the placing of the Sisters of Charity in the United States
on a solid basis, was the dearest wish of my heart - In accordance with
my feelings, he waited time after time on the Sup^r Genl - In the con-
sequence, he would not listen to the proposal of the Bishop; but finally he
promised to place the matter in July (last July) before the general assembly
of the Congregation which was to be held - Here I must observe that
in the interval, I have several times spoken and written to Father
Mallen about it, even before his appointment as Provincial, but particularly

so after his visit, begging of him to write to his Sup^r Gen^l in favor of
the Community - Bishop Chauncey, in his interview with Father Mollen,
the Sup^r Gen^l noticed that he had great confidence in Father Mollen,
and will he may, for he is truly a man of God and one according
to my heart - Last June I wrote myself to the Sup^r Gen^l - His Board
met & the petition was granted on the 10th of July, one of the feast of
St Vincent - I received the official news on the 5th of August -

Now the advantages for the Community will be unnumerable - It
will have a steady Superior, into whose law it will not be
divided, that he is out of place, that he is neglecting his duties in
taking care of the Sisters of Charity - His brethren will not consider
his title of Superior of the Sisters of Charity as an invidious one, a
sign of prevarication &c &c - Father Mollen will always have
competent confessors at the Mother House, to lay solid foundations -
wherever Lazarists are stationed they will be the Directors - Consequently
there will be no danger of their advising them to leave their Community to
become monks of various orders - Should there be difficulties on the
Mission, the Superior can go himself, or send one of his Congregation -
The same spirit, the spirit of St Vincent, will be inculcated every
where - I have not in the least, doubted God had appointed the
Sulpicians forty years ago, to start the Sisters of Charity, but in the course of time
the children of St Vincent, their natural guides settled in this Country - After
they had acquired sufficient stability, our dear Lord inspired me with the
desire of putting every thing in its proper place - I would have deemed myself
guilty of a gross and unpardonable negligence, if I had not followed what
I considered then, and now consider an inspiration of grace - During the
five past years, I have shaken the tree in every way, but the pear was not
ripe, or in other words, the time appointed, by God had not come; at
this juncture however, every thing has turned up so favorably that I cannot help

seeing with the finger of God - Nothing short of a special interposition of
divine Providence, could have removed so many obstacles - And it could
not come at a more propitious time, at a moment when the last effort was
on the point of being made towards me from St Joseph's right on wrong -
My body, however might have been taken and a thousand to one, it would
have been the case, but no power on earth can move my heart from it -

Father Haller in his letter to me, Paris, July 10th tells me that nothing
will be changed in the usual order of things that very likely he will
himself reside in Bismarckburg, that he will carry every thing on with
prudence & mildness &c - We cannot my dearest children, be
sufficiently grateful to our amiable Father for the success we have
obtained, for having granted my petition, the object of so many fervent
prayers & of so many efforts on my part -

In fine all those who want me to acknowledge them as my true
devoted faithful children, will, on this wonderful occasion, be guided
not by their natural feelings, but by the light of reason, and the
suggestions of grace, resigning patiently their will to the divine will
By doing so, they will prove to me that my labor upon them, has
not been thrown away; they will be embalm'd in my heart & will
never cease to pray for them - as they, if they never to forget in their

prayers

Their ever devoted affectionate Father

Louis, Regis Delisle

tance, not private feeling but the general good must be consulted; were we to do otherwise, we would inevitably incur the displeasure of God; and Oh! what compensation would or could there be for the loss of the friendship of God? The whole world would hardly be a drop to compensate for the loss of a boundless Ocean. 'Continue to be our Father until you will be compelled to give us up, and then if you think proper pass us over to the Lazarists.' This has been the language of some and it shows the fervent devotion of their hearts. Ah! I will never cease to be the Father of the Sisters of Charity; as long as my heart beats, it will beat for them — death alone can put a stop to it: and yet if I find mercy at the hands of God, I'll be their father in Heaven. Thus far for the heart and feelings. We must now come to the practical part. When God offers a fair opportunity, it is our bounden duty to avail ourselves of it, for it may never return. During the last five years it has been the first and dearest wish of my heart to place the Community under the direction of the Lazarists. About that period, I broached the subject to Father Timon, now Bishop of Buffalo, but his thoughts were not turned that way. Between three and four years ago, I wrote on this subject to my Superior General, Reverend Louis de Courson. In my name he waited on the Superior General of the Lazarists and the Sisters of Charity, but without the least shadow of success.

Bishop Chanche, being in Paris, a year since, wished to know what service he could render me; being aware that he knew as well as I, by what slender tenure the Sisters of Charity held their existence and prosperity, I answered him to this effect. That the placing of the Sisters of Charity in the United States on a solid basis was the dearest wish of my heart. In accordance with my feelings, he waited time after time on the Superior General; in the commencement he would not listen to the proposal of the Bishop, but finally he promised to place the matter in July (last

July) before the general assembly of the Congregation which was to be held. Here I must observe that in the interval, I had several times spoken and written to Father Maller about it, even before his appointment as Provincial, but particularly so after this event, begging him to write to his Superior General in favor of the Community. Bishop Chanche, in his interviews with Father Étienne, the Superior General, noticed that he had great confidence in Father Maller; as well he may, for he is truly a man of God and one according to my heart. Last June I wrote myself to the Superior General. The Board met and the petition was granted on the 18th of July, eve of the Feast of St. Vincent. I received the official news on the 5th of August.

Now the advantages for the Community will be innumerable. It will have a steady Superior, into whose ears it will not be dinned that he is out of place, that he is neglecting his duties in taking care of the Sisters of Charity. His brethren will not consider his title of Superior of the Sisters of Charity as an invidious one, a sign of prevarication, etc. Father Maller will always have competent confessors at the Mother House, to lay solid foundations.

Wherever the Lazarists are stationed, they will be the directors; consequently there will be no danger of their advising them to leave their Community to become Nuns of various orders. Should there be difficulties on the mission, the Superior can go himself, or send one of his congregation. The same spirit, the spirit of St. Vincent, will be inculcated everywhere. I have not in the least doubted God had appointed the Sulpicians forty years ago to start the Sisters of Charity; but in the course of time, the children of St. Vincent, their natural guides, settled in this country. After they had acquired sufficient stability, our Lord inspired me with the desire of putting everything in its proper place. I would have deemed myself guilty of a gross and unpardonable negligence, if I had not followed what I considered then, and now consider

an inspiration of grace. During the five years past, I have shaken the tree in every way, but the pear was not ripe, or in other words, the time appointed by God had not come. At this juncture, however, everything has turned up so favorable that I cannot help seeing in it the finger of God. Nothing short of a special interposition of Divine Providence could have removed so many obstacles. And it could not come at a more propitious time, at the moment when the last effort was on the point of being made to wean me from St. Joseph's right or wrong. My body, however, might have been taken and a thousand to one it would have been the case, but no power on earth can move my heart from it. Father Maller in his letter to me, Paris, July 18th, tells me that nothing will be changed in the usual order of things, that very likely he will himself reside in Emmitsburg, that he will carry everything on with prudence and mildness, etc. We cannot, my dearest children, be sufficiently grateful to our amiable Jesus for the success we have obtained; for having granted my petition, the object of so many fervent prayers and of so many efforts on my part.

In fine all those who want me to acknowledge them as my true, devoted, faithful children, will on this eventful occasion, be guided not by their natural feelings, but by the light of reason, and the suggestions of grace, resigning entirely their will to the Divine will. By doing so they will prove to me that my labor upon them has not been thrown away; they will be embalmed in my heart, I will never cease to pray for them, as I beg of them never to forget in their prayers

Their ever devoted affectionate Father,

LOUIS REGIS DELUOL." ¹

There is no word in the above letter to show that Mother Seton desired the alliance with the French Community. She is not even mentioned. Neither

¹ Archives of Mount St. Joseph, Ohio. Letters.

is Archbishop Carroll referred to in any way, nor Bishop Dubourg, Dubois, or Bruté. What alternative is offered to the Sisters? We make no comments on Father Deluol's statement that "he knows of no one who could with safety take in hands the reins of the Community." It had existed now forty years and had spread wonderfully. The New York branch was even then showing great strength and vigor under the able guidance of Bishop Hughes. Succeeding years have shown that the seed which fell from Mother Seton's hand died indeed and produced wonderful fruit. Her Daughters are numbered by thousands and have in their keeping the education of at least one-tenth of all the children attending Catholic schools.

Father Deluol went to France in November, 1849, and Father Maller became Superior of the Sisters of Charity.¹

The epidemic of cholera which filled the Asylum, one hundred and one children having been admitted, sixty-seven the result of the contagion, deprived Cincinnati, too, of a great physician and the Sisters and orphans of a devoted friend, Dr. Wm. Doherty. He with Doctors Stephen Bonner, O'Connell, and Taylor had given their services gratuitously to the suffering poor.

On Sunday, June 20, 1850, St. Paul's Church was dedicated. The Bishop and clergy formed a long sacerdotal train in which was the venerable first priest of the United States, Very Rev. Stephen T. Badin, "with his locks blanched by the frosts of some eighty-two winters and the labors of a ministry of considerably more than half a century in the Mississippi Valley."

¹ Archives of Mount St. Joseph, Ohio.

Bishop Flaget breathed his last on January 11, 1850. Bishop Spalding administered the last rites in the presence of twelve clergymen. One of the priests read the profession of Faith and the aged prelate gathered all his strength to testify to his most lively and sincere assent to every sacred truth contained in the formula. He expressed his deep attachment to his priests and gave his Solemn Pontifical blessing to them and to all his beloved children of Kentucky.

The death of this truly great patriarch was mourned over all the country. The Sisters of Charity treasured his name in connection with their Rules, which he had carried from Europe to Mother Seton nearly a half century before. Masses and prayers were offered for him from altars all over the United States — for him who forty years before had not money to pay his travelling expenses from Baltimore to Kentucky. Truly God is mighty and rewards abundantly. Bishop Flaget's influence with the various tribes of Indians was very great. For seven weeks preceding the Treaty signed at St. Mary's in 1818, he remained in the midst of the gathered tribes; Miamis, Potawatamies, Chipewas, Ottawas, Delawares, Shawanoese, Wyandottes, Senecas, and Kickapoos. He said Mass every Sunday and attended to the spiritual wants of the Catholics. John Johnson, Agent of Indian Affairs in the Northwest, wrote a beautiful account of this visit and described the Bishop's presence as "fine-proportioned and commanding."¹

Bishop Purcell poured forth his glowing eloquence in the funeral oration and "from the most conspicuous incidents of a long and well-spent career, the distinguished orator, like the diver in the deep, drew

¹ Webb, *Centenary of Catholicity in Kentucky*, pp. 374, 402, Louisville, 1882.

forth sparkling gems and precious pearls which he exhibited to the admiration of his attentive audience."

The companion of Bishop Flaget, the protosacerdos of the American Church, performed the last absolution over the remains of his devoted and saintly friend.

After the scare of small-pox, to the joy of the residents, Cincinnati was reported free of all germs. Father McElroy remembered his friends in the West and wrote to Bishop Purcell:

"MT. ST. VINCENT'S, New York.

"July 27, 1849.

RT. REV. DEAR FRIEND:

How many times have I thought of you, during the severe scourge with which your city was visited, and as often intended to sympathize with you but still deferred it to the present. What harrowing scenes must you and your devoted priests have witnessed, of intense suffering, of poverty, distress of every kind, and what a rich harvest must the clergy of Cincinnati have reaped the past months. May God be blessed for perpetuating in His Church such examples of heroism in the Catholic Priesthood, and may their example draw many souls to a knowledge of the true Faith. Is it not remarkable, and by a peculiar Providence, that no Priest has fallen a victim to Cholera, either with you or in St. Louis where it was still more fatal; our Lord saw that *all* were necessary and spared them.

I am engaged here with the annual retreat of the Sisters of Charity, it commenced on the evening of St. Vincent's and will end to-morrow morning; there are 44 Sisters in the retreat and 16 out, about 60 in all; they are truly edifying. I see no difference between them and the many retreats I gave at St. Joseph's. The boarding school here closed the last year with 70 pupils — the house is very commodious and well adapted for the Mother House. Their schools in the city are very well attended, also their Asylums, St. Patrick's alone has 300 Orphans; Religion seems

very prosperous throughout the diocese. I paid a visit yesterday to the College at Fordham, it is a delightful spot and very healthful at this time. They closed the year with 140 boarders. An additional building is now being raised for the accommodation of an increase which they expect the next year.

In Boston we go on slowly, with our 40,000 Irish Catholics, I say Irish, for I do not know a dozen of American families (Cath.) in the city. Churches are very much wanting, as also clergymen, although our good Bishop is doing all that can be done, he has to deplore many wants which he cannot supply. A better feeling is on the increase in Boston towards Catholics, and I think is producing its effects gradually; Father's Mathew's visit will, I hope, contribute to extend it. I regret not being at home when he entered our city, I shall still find him there next Monday. I had the pleasure of dining with him last week at Bishop Hughes' table, when I saw him for the first time. I was pleased with his modest and truly religious deportment; some 20,000 took the pledge at his hands in New York and Brooklyn, a vast number expect to do the same when he returns; I hope he will have the same success in Boston where intemperance prevails to a great extent.

Salute most cordially for me, my dear friend, the devoted gentleman with you, your Resp. Brother, Mr. Collins, Mr. Wood, and congratulate them on the precious opportunity afforded them of exerting their zeal in so glorious a cause; to the Fathers also at St. Xavier's please to present my respects at your leisure, also to Sr. Margaret. From my heart I wish you all consolation and all happiness, Commending myself to your holy sacrifices and prayers,

I am, as ever, your devoted servant in Christ,

JOHN McELROY, S.J.

P.S. I had the pleasure of spending a few hours with Mr. & Mrs. Springer before embarking for Europe,

as usual I was much edified with their piety and zeal for religion; they both approached the Communion table the morning on which they went on board the steamer."¹

Another letter to Bishop Purcell written by Father McElroy in September of this year follows:

"BOSTON, ST. MARY'S, Sept. 21, 1849.

RT. REV. DEAR FRIEND:

Your kind letter of the 15th is at hand with many thanks. I had seen yours and the Mother's letters to the Bishop also, and wrote to Mother at the Bishop's request on the 15th inst. stating that I hoped they would (the Sisters) be sent without delay.

I did not advert to it in my last but take it for granted that the Sisters of Notre Dame can attend the Divine Service in the *Church*, with their pupils, hear Mass in like manner in the *Church*, as to do otherwise, or to have a private chapel in their house would be attended with great difficulties with our limited number of Priests; again the Bishop being absent, I cannot inquire of him. Is it not the intention of your Sisters to establish here a *Mother House*, so as to receive novices and to be independent as to teachers, etc. of Cincinnati, but subject of course, to the General in Europe?

I know this is what our Bishop expects, whether he mentioned it in any of his letters I cannot say. Our good Bishop seems impressed with the propriety of this and the prospective advantage to his diocese, as he hopes to extend the blessings of Catholic education throughout the City and towns according as the means will enable him so to do. If the Bishop and myself are mistaken in either of the foregoing, we shall be thankful to be informed of it. The qualification of the Sister you mention will suit very well, I hope the others will be the same, I mean without foreign accent, having had their education in *English*,

¹ Archives of Mount St. Joseph, Ohio.

it matters not in what country, for the beginning this will be indispensable until the Sisters are known and their labors appreciated. The girls in our school are all, of course, from the public schools, and are the best readers generally I have heard in any school of the kind, male or female; this school, I may say, is the first Catholic school in Boston (together with the Orphan Asylum, at which there is a day school of about 100 children) where there must be, out of our 40,000 Catholics, 3000 children who attend the Protestant schools, of these children how many are lost to religion!! At the moment I write this 'the report of the examination of the public schools' has been sent to me, an abstract of the expenses, etc. for six months, shows that \$101,800 were paid for teachers, fuel etc. etc. for the six months — our new school recently finished cost 70,000 dollars, thus you see what is done to subvert all religious principle from the minds of *our* children, and so infatuated are some of our good Irish people that we cannot prevail on them to take away their children and send them to our school; in time I hope this will be remedied, as our Catholic schools increase.

I had heard a few days ago of Rev. Mr. Deluol's being no longer Superior of the Sisters of Charity, but from you I learned for the first time of his returning to France; the substitute of a Lazarist Father, may be beneficial to the Community of St. Joseph's. I hope our Lord will continue to help them, and preserve them in the true spirit of their holy institute. I succeeded in getting two young ladies educated in our public schools to take charge of our children until the Sisters arrive, we have not quite 100 pupils at present; before the Sisters left, they had 150. The unexpected closing of the school, so abruptly, after being reopened only six months, has sent the children back to the public schools. We shall have all, I hope, well arranged.

With pleasure, I shall myself, if I can, if not send another to meet the Sisters wherever you may direct,

either Philadelphia or New York. In my letter to Mother I observed that *three* would be necessary, I thought, for the school. I do not know from your letter whether the 'late Mother Superior' who you say 'will conduct two others to Boston' intends remaining with us, or is to return. If she remains it will suit very well.

I commend myself to your Holy S. S.

and remain with great respect

Your devoted friend and servant in Christ

JOHN McELROY, S.J.

P.S. I had not heard until you wrote of the Purcell mansion being closed — I regret it. When the Bishop returns I will propose to him your kind invitation for November. Mr. Matthew is *somewhere* in New England on his way (slowly) South. He took his leave of Boston two weeks ago."¹

A letter from Hiram Powers says "Angels' visits are few and far between," referring to the delay of the second Angel for the Cathedral. In his letter dated Feb. 9, 1850, he says: "The second Angel is shipped on board the 'Hound' for New York and the winged messenger of peace will have been half way or more across the Atlantic when you receive this. It may be truly said that Angels are leaving the old world for the new.

"Fantacchiotti has done his best and you will perceive that no pains have been spared on his part. He is an honorable man and he is regarded here as one of Florence's best artists. I like his last angel best and I think you will. The gilding about the borders of the garment and the lettering produces an agreeable effect and it is not inconsistent with the true principles of art. I do not like coloring on marble to give a fleshy appearance; it cannot be done without gross inconsistency; but the garments may be gilded without destroying the harmony of the effect. The Angel has been done and in its case for some time, but various

¹ Archives of Mount St. Joseph, Ohio. Letters.

causes here prevented sending it off before. When ready there was no ship and when there was a ship the Arno was *friz* tight as a bottle. At last we had to send it by Rail-Road to get it off in time for the 'Hound' . . . I am now at work upon a new statue commenced about three weeks ago — an American subject feminine and partially draped. It is not yet *christened*, but I have a name for it. The subject is quite as interesting as the 'Slave' and I think it may succeed better. 'America' will soon be commenced in marble. I am waiting only for some facts and illustrations relative to Washington to begin his statue for Louisiana. Prince Demidoff has purchased the last copy of my Slave for £700. I shall never make another." ¹

Charlotte Brontë, — (Currer Bell) published two popular novels in 1850, — *Jane Eyre* and *Shirley*.

A lecture by Mr. Alphonso Taft (father of President Wm. H. Taft,) on "Cincinnati and Her Railroads" predicts that the Queen City will be a great city, if not *the* great city of the Great West, that the port of New York may be, also, the port of Cincinnati. "The Eastern cities," he states, "have possessed the capital necessary for importing trade, but time and the wonderful growth of this great valley will place the majority of capital as well as of population in its own cities, New York and other Atlantic cities still remaining the emporiums of the Atlantic, may bear to some greater city of the West no higher relation than that of ports of entry to a mart of commerce; such as Havre and other seaports of France to Paris and such as Joppa anciently bore to Jerusalem." ²

The stained glass window, representing the Head of St. John the Baptist being presented to Herodias, was

¹ *Catholic Telegraph*, Vol. XIX, No. 12, p. 4.

² *Ibid.*, No. 14, p. 3.

removed from the Cathedral to the new Seminary as frequent attempts by boys and half-grown men had been made by day and night to destroy the exquisite specimen of art.

A lot for the new Catholic Church on Third and Mill streets was recently purchased.

Mr. Hoffner donated to the Bishop a large and beautiful piece of ground for church and school in Cumminsville.¹

The corner-stone of St. Francis de Sales Church, Walnut Hills, was laid on May 12th. The Superior General of St. Sulpice, Paris, M. de Courson, died April 10, 1850. He had just written an official letter, his last, directing the members of the Society to remember in prayer, the soul of Bishop Flaget.²

An addition to the Orphan Asylum was built in 1850. The schools were increasing, too, and Junius, one of the editorial staff of the Cincinnati *Commercial* writes thus of the May Excursion.

MAY EXCURSION

"It was my good fortune to be present on Monday last, when the children composing St. Peter's school, accompanied by their teachers (better known and more endeared by the name of Sisters of Charity) made an excursion to a neighboring hill-side, to crown with due ceremony the Queen of their choice, and pass the day in amusements appropriate to the month and the occasion. The children presented a beautiful appearance, clad in white and crowned with flowers, and appeared, with buoyant step and sparkling eye, the creatures of sweet Spring, rather than her admirers. They resembled fairy beings whose birth was co-existent

¹ *Catholic Telegraph*, Vol. XIX, May 4, 1850.

² *Ibid.*, May 18, 1850.

with the flowers they love, and who were startled into waking, when the fragrant breath of Spring swept o'er the vale in which they slept. The coronation of the Queen, though not observed, perhaps, with as much splendor as by the rulers of old, produced more pleasure in the breasts of the subjects; no heart in that bright court beat with tumultuous throbs of envy and disappointed hope; there, each pulsation was one of pure joy and happiness serene. The ceremony was interspersed and enlivened with joyous songs; as the voices wandered thro' the leafy groves and dispersed in the ambient air, the pure surrounding atmosphere seemed loath to set them free, and held them a moment still, to hear their faintest notes, which, trembling in the breeze, gently died away in softest, sweetest harmony. A beautiful and appropriate speech, accompanied the presentation of the crown and sceptre, to which the fair and youthful sovereign replied with gentle dignity and kindest mien, reminding her subject-friends that while enjoying their pleasures, they should not be unmindful of HIM from whom all blessings flow.

The scene was indeed a most pleasing one; the fair children standing in a circle around their beloved Queen, looking beautiful and happy; the green carpet of earth beneath their feet, and the clear sky above; the boughs waving in the gentle breeze; the songs of the grateful subjects as they mingled with the winged choristers, while the sun shed its genial light around, were all calculated to produce sentiments of peculiar gratification. To gaze upon such a scene and upon such innocence, is indeed to me, a source of enjoyment; it is an oasis in the desert of earthly life, a refreshing spot where the wayfarer may pause to rest; a fountain at which the exhausted traveller may imbibe the sparkling waters and be invigorated by their cooling sweetness. Such scenes crowd the mind with images of the past, re-gild the recesses of the heart, and induce me to express those words of Byron —

*'Thus while the future dark and cheerless gleams,
The sun of Memory glowing through my dreams,
Though sunk the radiance of his former blaze,
To scenes far distant points his paler rays,
Still rules my senses with unbounding sway —
The past confounding with the present day.'*

JUNIUS." ¹

In the Cathedral, Sunday Evening, June 2, an immense gathering of the faithful attended "Te Deum" in thanksgiving for the glorious restoration of the Vicar of Christ to his Apostolic See. Rev. Father Weninger, S.J., directed a full orchestra, which added its magnificent charms to the triumphant hymn, portraying the enthusiastic devotion of every loyal heart in the assembly. It was a real Roman Catholic outpouring with the chivalrous spirit of the Middle Ages.²

Father Maller, the new Superior of the Sisters of Charity, visited Cincinnati, had a conference with the Sisters collectively and individually, and left them with the assurance, expressed in Father Deluol's letter, that union with the French Community would mean no change of importance. A letter from Mother Etienne Hall to Bishop Purcell written in June, 1850, follows:

"HOME, June 17th.

RT. REV. AND RESPECTED FRIEND:

Your very kind letter was handed to me by our dear girls — Marianne and Annie Reilly. I felt very happy to hear that the 'cloud' had passed away and that our beloved Sisters were themselves again. I felt sure this would be the case after seeing Father Maller.

¹ *Cincinnati Commercial*, May 15, 1850.

² Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, June 8, 1850.

I am sure you will be pleased to hear that our novitiate and schools are very prosperous; we have over 60 novices, 90 day scholars, 28 orphans and 115 boarders. *At Christmas* we had in the novitiate about 38 including candidates. I hope you will help us to return thanks to God for all His goodness to us, our gratitude should be unbounded. Sisters Valentine, M. Louis, Vincentia and Ann de Sales left us a month ago, for our Mother House in Paris. They were all pleased and anxious to go and many others would gladly have joined them. I hope, if it is the will of God, that my turn will come.

Poor Marianne Reilly has been suffering for some days, but she is better and leaves in two days for Delaware. Mary appears to be a good girl. I hope she will do well.

Your account of Dr. Shields pleased and interested me. I received a letter from himself a few days after, with some specimens of California gold.

I never hear from you but it brings the recollection of by-gone days and of many friends who are now no more — among them my own dear Father, whom I beg you to remember in your good prayers. . . . For our beloved Community and myself in particular — being the most needy — I beg your constant prayers and remain with much respect your

Unworthy servant in Christ,

SR. M. ETIENNE HALL.”¹

On the 30th of July in Bordeaux, France, a monument was erected to Cardinal Cheverus, in the presence of Bishops, clergy, civil, military, and judicial authorities. The coffin containing the body of the dead Cardinal was taken from the vault where it had rested for fourteen years and placed upon a catafalque in the midst of the Church. A Mass of Requiem was sung and after the Gospel M. Hamon, Vicar General

¹ Archives of Mount St. Joseph, Ohio.

and Superior of the Diocesan Seminary, author of the Cardinal's life, pronounced a grand eulogium. His text was:

*Hic est Fratrum Amator.*¹

Sister Margaret in reading the account drew from her well-filled store of memories the works and influence which Bishop Cheverus had left in Boston, where she was at the time of his death. She related, too, Mother Seton's admiration for him and his great interest in her and her society and in all the early workers in God's vineyard.

A letter from Father Deluol at this time was to Sister Margaret another reminder of early days:

MY DEAR CHILD:

"PARIS, SEMIN. ST. SULP., July 7, 1851.

Your letter of the 5th of last March reached me on the 30th of April following. The box which contained several letters and which you had sent to New York never reached its destination. Neither your good Archbishop nor your old Father ever saw a *haperth* of it. It was truly unlucky. It is, however, a kind of consolation to know who had written on the occasion. Among them, there was one who recognized me, once, without ever having seen me, whilst another one, who had seen me often and was with her, took me for a stranger 8 years ago.

This will be handed you by the son of an Irish daughter, one of the most amiable *b'hoys* I ever saw. When you shall have become acquainted with him, you will see whether I tell you a fib. No wonder — he was born in Mallow, alongside of His Grace, the Most Rev. John Purcell, Archbishop of Cincinnati. It is he who served the first Mass I ever said in Paris in 1816, I always said Mass at Issy, four miles from here but never here until the 21st of November, 1819, when I came back from the United States.

¹ *Catholic Telegraph*, June 8, 1850.

Give my love to all around you, whoever they are, they are my children, at least by affection, and I beg of them all to join in with you in prayers for their and your ever affectionate old Father.

L. R. DELUOL."¹

In announcing a Fair for the St. Peter's Orphan Asylum and explaining that the laws of the State of Ohio refuse aid on sectarian grounds, the *Catholic Telegraph* congratulates the Catholics of Cincinnati on the honor of establishing "the first Orphan Asylum in the Great West."

A recommendation for taxing churches was introduced into the State Convention and drew forth a powerful protest from Bishop Purcell. He called upon the Catholics to reflect that their charity, their generosity in erecting noble churches, in supplying the artist, the mechanic, the laborer, with employment must be crushed by heavy taxation. He said that our Catholic forefathers believed and we believe that the House of God ought to be the noblest House in every city and town.

His words caused noble-minded citizens to express their views and stay the obnoxious levy.

On the Feast of St. John the Baptist, June 24th, all the children attending the Catholic Free Schools assembled in the Cathedral for Vespers and Benediction of the Blessed Sacrament. The spacious building was so crowded that the officiating priests hardly had room even at the altar. It was a truly wonderful sight. All the body of the edifice, the sacristies, the sanctuary, and the surrounding grounds were thronged by the children. Rev. Father Wood officiated, Rev. Mr. Stephan addressed the children in a tender and impres-

¹ Archives of Mount St. Joseph, Ohio.

sive manner, and the St. Xavier Students furnished the music. The Episcopal blessing, given with much love, affected every one and the happy children returned to a Feast provided by their kind Father.

The corner-stone of St. Patrick's church was laid by Bishop Purcell June 23d. Many of the clergy assisted. The chanters were Very Reverends Ferneding, Lamy, Stephan, and Lawrence. Rev. Joshua M. Young gave a very eloquent and impressive discourse.

The little orphans of St. Peter's Asylum relieved the exercises by some beautiful hymns which the Sisters had taught them and one very sweet child placed a beautiful wreath on the corner-stone.

After this ceremony was at an end, the Bishop and clergy repaired to St. Bernard, where the corner-stone of St. Clement Church was laid. The Hauser Family, Tyrolese Minstrels, rendered some delightful hymns. Mr. Schroeder, who gave the lot for the church and one for a Franciscan Convent, entertained the clergy after the services.¹

A very dear friend of the Sisters, the Orphans, and all Catholic undertakings, Mrs. Susannah Slevin, died at her residence in Cincinnati, June 29, in the 67th year of her age. A husband and twelve children mourned her loss. Sister Margaret mentions in her journal that Sister Eleazer (Mother Josephine) and Sister Louis Regina (Mother Regina) missed one exercise of the retreat to attend her funeral services in the Cathedral.

July 4th, the great patriotic day, was also exhibition day for the pupils of St. Peter's Academy, School, and Orphanage; about two hundred children assembled with smiling faces and uniform costumes, casting

¹ *Catholic Telegraph*, June, 1850; Archives of Mount St. Joseph, Ohio.



MOTHER REGINA MATTINGLY



MOTHER JOSEPHINE HARVEY



SISTER SOPHIA GILLMEYER



SISTER ANTHONY O'CONNELL

about them the sweet sunshine of their loving hearts. Speeches and dialogues, original and selected, showed that the fair young misses were not ignorant of the best rules of elocution and the true beauties of eloquence. Vocal and instrumental music enlivened the exercises, soft and plaintive harmony delighting the ear while it found its way to the sympathetic heart.

Prizes were distributed, crowns, medals, books, and other rewards of merit, and it was delightful to see the smile of gratified hope which played upon the lip and the noble blood which mounted the cheek of those who looked forward to this moment of literary triumph.

Parents and friends were delighted and the Sisters had reason to be grateful, if not proud of the success attending their labors. One commenting on the scene above described said: "When I reflect upon the disinterestedness and self-denial of the Sisters of Charity, the angel-life and labor of love to which they have voluntarily devoted themselves, I feel for them an admiration mingled with reverence, and entertain for them sentiments of purest regard and inestimable esteem.

*'Not bound to earth by worldly ties
Nor chained to hollow custom's train —
Nor vainly gay, but truly wise,
They seek for good and pleasure gain.
Reckless of wealth and worldly care
They still pursue their work of love;
No precious gems below they wear
But endless wealth they store above;
Their noble work they e'er pursue
From year to year, from noon to even, —*

*No favor ask, nor flattering word,
But onward hold their course to Heaven.'*

JUNIUS."¹

The needs of the diocese were increasing and its ever-active, zealous Bishop was continually looking ahead for efficient help in the Churches, Seminary, and schools. In a letter to Sister Margaret dated August 25, 1850, he thanks her for a suggestion and begs her to apply to St. Joseph's for additional help, adding "I am more happy in sticking faithfully to old and well-tried friends and by no means fond of abandoning them for new ones."²

Mr. George H. Miles, author of *The Prize Tragedy of Mohammed, Loretto, or the Choice*, and other books, as orator for the Philomathian Society at Emmitsburg, won all votes by his scathing satire on the vices of the times, especially in our own country. His subject was "Reverence." He referred all the evils of modern times to the cry which was raised in the sixteenth century: "Down with authority, away with the past." Today we are waging war against the same vice which seems to have gained strength since Mr. Miles inveighed against it. Of how much beauty and grace of character and attractiveness does irreverence rob the young!³

Those who go to Cincinnati from Price Hill at the present day and notice the sign near the Southern Bridge, "This way, Sinners," may not know that it refers to the old camp meeting days, for in that very field many strange things were witnessed and many deeds not consistent with religious feeling. It seems

¹ *Catholic Telegraph*, July 6, 1850. *Cincinnati Commercial*, June 29, 1850.

² Archives of Mount St. Joseph, Ohio. Letters.

³ *Catholic Telegraph*, July 13, 1850.

it was not unusual, even in the daytime, to attack violently those differing in religion from the "Camp Meeters," as some of the Professors of Mount St. Mary learned by experience.¹

It is interesting to notice that in 1850 bright minds were studying methods by which to render our river a navigable stream, even at seasons of low water. Reservoirs were proposed by Mr. Ellet by which water might be supplied in time of drought and even the nine-foot stage was mentioned but not deemed necessary.² He gave the cost of making surveys, etc., \$15,000.00. Our Fernbank Dam with its nine-foot stage and cost of a million and a half dollars speaks for itself; but it is a long time since Mr. Ellet proposed his method.

On August 6th Cardinal Frasoni announced the forwarding of Bulls making Cincinnati a Metropolitan See, with Louisville, Detroit, and Vincennes as Suffragans. The Bishop of Cincinnati received the Apostolic Brief on October 8th. Archbishop Eccleston of Baltimore was proclaimed Primate. News came, too, that Bishop Alemany, a Dominican, had been consecrated Bishop of Monterey, in the Church of San Carlo, Rome.³

At the Consistory held by His Holiness, Pope Pius IX, September 30th, Bishop Wiseman was proclaimed Cardinal Archbishop of Westminster, thus restoring to England the Catholic Hierarchy. Twelve Bishops were created.

At the close of the Consistory His Holiness was asked to send the Pallium to Archbishops John B. Purcell of

¹ *Ibid.*, September 7, 1850.

² *Ibid.*, October 5, 1850.

³ Archives of Mount St. Joseph, Ohio. Letters.

Cincinnati, Antoine Blanc of New Orleans, and John Hughes of New York.¹

Rt. Rev. John B. Lamy was consecrated in St. Peter's Cathedral, Cincinnati, November 24, 1850. Bishop Purcell preached on the Apostolic succession and kept his hearers in absorbed interest for an hour and a half. The Bishops of Louisville, Cleveland, and Vincennes were the consecrators. The new prelate, Bishop Lamy, blessed the St. Patrick's Church in the afternoon and Bishop Spalding preached a most edifying sermon.²

Bishop Purcell left Cincinnati November 23 to preach at the consecration of the Mobile Cathedral for his old friend Bishop Quinlan on December 6th. From Mobile His Grace went to New York and sailed for Europe to receive the Pallium from His Holiness, Pope Pius IX. A deputation had waited on him and presented him with an address of congratulation on his elevation to the rank of Archbishop and gave him a purse of \$1000 for his expenses to the Old World.³

As he was about to leave New York, word came that the Jubilee was proclaimed and, on the Feast of the Epiphany, 1851, on board the steamer *Africa* he wrote a pastoral in which he promulgated to his flock the wishes of the Holy Father and asked that their Jubilee Alms might be increased generously to aid in building the ecclesiastical Seminary, which was continually in his thoughts and prayers. He compared the storms then raging about him and the mountainous billows to the trials of Christ's Church and urged them to keep

¹ *Catholic Telegraph*, October 12, 1850. The Apostolic Brief elevating Cincinnati to an Archbishopric may be found in the *Catholic Telegraph*, October 26, 1850.

² Archives of Mount St. Joseph, Ohio.

³ *Catholic Telegraph*, December 7 and 28, 1850.

close to God "Who ruleth with majesty the powers of the sea and appeaseth the motion of the waves."¹

The year 1851 opened with bright anticipation. The beloved Archbishop was expected home in the Spring and all eyes and hearts were turned to that event. A Father's place was with his children and they longed for the might of his guidance and the inspiration of his presence. Truly Archbishop Purcell was loved and revered, and, while persons of all classes were calling upon him and his power and influence were acknowledged in America and beyond the seas, he preserved wonderfully a simplicity of manner truly admirable.

The Sisters of Charity received from Mr. Smead, banker, a purse containing hundreds of dollars in gold for the orphans. It was learned later that he had shown the same generosity to all the other orphanages in the city.² Surely his Christmas was a happy one and the prayers of the little ones blessed his way through life. "Even a cup of cold water in My Name shall not go unrewarded."

February 26, 1851, was the Silver Jubilee of Archbishop Purcell's Ordination. Although bodily far away from his flock he was with it in spirit and the hearts and prayers of his people followed him. News of his arrival at Liverpool and Ghent had been received by his brother, Father Edward Purcell, and later still word that he was the guest of the Rector of the Irish College in Rome. He expected to go to Bologna after Easter to visit Archbishop Bedini, thence to Vienna by special invitation of its Archbishop. He hoped to start on his homeward journey either in July or August, accord-

¹ *Catholic Telegraph*, February 15, 1851.

² Archives of Mount St. Joseph, Ohio.

ing to the convenience of Archbishop Hughes who wished to be his companion *en voyage*.

Both would grieve to hear the news which had just spread over the United States: "Archbishop Eccleston died April 22, 1851, in his fiftieth year."

Sister Margaret records in her journal, May 24, 1851, that Sister Maria, Miss M. Connolly, and Miss H. Morrison, two candidates, and four boarders; the Misses Clannon, Brady and Bell, left for St. Joseph's after spending two weeks with the Sisters in Cincinnati, that Sister Alexandrine left for Donaldsonville, Sister Bertille for New Orleans, Sister Mary Francis for Mobile, Sister Francina for Natchez, and Sister Theodore for St. Louis. The Sisters had spent five days with their companions in Cincinnati.

The Very Rev. Father Mathew lectured on Sunday, June 15, for the benefit of the Orphans. The usual brilliant closing of the schools took place at the accustomed time, but much of the enthusiasm was wanting because the beloved head of the diocese was still absent. Expectations of his return were already expanding hearts with joy. He came at three o'clock Saturday morning, August 23d. On Sunday he preached to a thronged audience eager to hear again the dear, familiar, golden tones, and to look upon the face which always lighted up with happiness in the midst of his children.¹

The notice for the opening of schools says: "The close of the vacation is indicated by the busy hum of children preparing to return to the Institutions in which they had been heretofore pursuing their studies. Better schools than those in the Archdiocese of Cincinnati

¹ *Catholic Telegraph*, August 30, 1851.

for the improvement of mind and heart and person are not to be found." The schools are then enumerated and the writer concludes: "Here we have offered our readers a handful of pearls and they may select according to their taste."

The St. Vincent Academy, in St. Louis, under Sister Olympia's management, had attained great renown. The examination of the pupils had been quite a success proving that the well-earned reputation of Sister Olympia as a disciplinarian and a lady of extensive and varied accomplishments was not underserved.

Rt. Rev. J. B. Lamy, Vicar Apostolic of New Mexico, wrote Archbishop Purcell June 29, 1851, from El Paso del Norte: "I leave this week for Santa Fé, distant four hundred miles and in performing the journey will see two-thirds of my district . . . Rev. Mr. Macheboeuf is busily engaged with the Irish soldiers at the military posts. He unites with me in presenting to your Grace his respects and to other friends in Cincinnati."

Bishop Miles of Nashville officiated in the Cathedral on Sunday, September 14th.

A letter from Bishop Lamy describing his entrance into his episcopal city, Santa Fé, will be especially interesting to many of the Sisters who have been missionaries in the West.

"SANTA FÉ — Eve of the Assumption — 1851.

MOST REV. AND DEAR FRIEND:

On my first entrance into the territories of New Mexico, I sent you a few lines from El Paso detailing some of the incidents of our journey over the desert, and now I have again the honor to send you a more particular report of the condition of this extensive diocese. I was everywhere greeted with a most kind

reception. The people of every town, village and settlement, came forth in crowds to meet us; triumphal arches spanned the roads, and fire-works, music and the acclamations of the faithful, gave testimony to the cordiality with which they welcomed our arrival. Amongst all the escorts which accompanied and diversified the weariness of our journey, we were particularly amused with the Indians of Santo Domingo, a large village thirty-five miles from Santa Fé. They were nearly all in uniform, though the costume of some was too scanty to be picturesque, and they went through innumerable evolutions, rushing their horses in full speed, one band against another, performing acts requiring great physical exertion, and firing their rifles. We continued on our journey at what we thought a rapid rate, yet the Indians performed these various exercises, at the same time keeping in advance of our party.

The old Vicar General of Sante Fé came to meet us at least one hundred miles from the city. Two weeks previous he had sent a Circular to the Padres, requesting them to treat me as their chief pastor, and to afford us on our journey every possible assistance. He has behaved in everything as a gentleman — '*Como un hombre muy Caballero*' — as they say here. This territory belonged formerly to the Bishop of Durango who visited New Mexico last year.

On last Saturday, the 9th of August, we reached Santa Fé. I thought it probable that some of the Faithful would come forth to meet us, but little did I expect to see several thousands in the procession! A great number of carriages were seen, and amongst them that of the Hon. Mr. Calhoun, Governor of the Territory, who came out several miles at the head of the authorities, civil and military, to meet us. Along the road a number of tasty triumphal arches were erected, under which I was obliged to pass while the cannon fired a salute. I entered the Governor's carriage by his special request, attended by the Vicar General and Rev. Mr. Macheboeuf. On our arrival

in the city we proceeded amidst a vast concourse to the church, through a fine street lined on each side with beautiful cedar trees, which the day before had been brought in and planted for the occasion. The houses were decorated with fine carpets and silks hung over the doors and from the windows. I wore the purple cassock, surplice, mozetta, and stole. After solemn benediction in the church, we entered the dwelling which is situated on the same lot as the church. Here the finest refreshments and in great abundance had been prepared and served in the hall, to which all the authorities and many of the Americans and Mexicans had been invited, as they were also to a public dinner which took place at a later hour. The house prepared for me belongs to the Vicar General, and is one of the best here; and is, indeed an Episcopal palace. When he heard that a meeting had been held, some weeks previous to my arrival, to prepare a proper abode for the Bishop, he most generously offered his own, which is most conveniently situated, and retired himself to the house of his mother. We are now comfortably lodged. There are five churches in Santa Fé and one or two capellas. All are built in the shape of a cross. Some of them with little expense might be made quite handsome. In all of them are good paintings, but they have not been taken proper care of, as their appearance attests. There is one church here which, under the Spanish and Mexican governments, had been frequented by the troops, with which I have been much pleased. It is not very large, but admirably proportioned; and the sanctuary is enriched with a great deal of fine carved work in stone. The military authority seems to allege a claim to this property, though the territorial legislature has relinquished all right to interfere. I hope I will not have much trouble in its recovery. The building stands in the middle of the square fronting the plaza.

All that I have seen of New Mexico exceeds my anticipations. The Mexicans entertain the greatest respect for their religion, though I am afraid a great

number of them have lost sight of its practice. God knows whose fault it is. There are four Protestant ministers here, one of them the chaplain of the troops. Yesterday, one of them who came here as a missionary, paid me a visit. I asked him politely if any of them had a congregation in the city and he said "No" and that for his part he now turned his attention to the publication of a newspaper, *The Gazette*, of which he was editor. The population of Santa Fé consists of at least five thousand Mexicans and three hundred Americans. In New Mexico there are sixty-five or seventy churches and only fifteen clergymen. One-third of the churches are quite old. Most of those to the north of Santa Fé I shall not see this year, for in a few days I intend to start with the old Vicar, Señor Don Juan Felipe Ortiz, to visit the Bishop of Durango who had charge of this territory before its erection by the Holy See into an Apostolic Vicariate. I have already come about three thousand five hundred miles by the route we took to our place of destination, but urgent reasons oblige me to undertake another journey of fifteen hundred miles, a great part of the way through a desert, and dangerous on account of the Indians. I hope to be back by Christmas. There are a great number of Indians who do much mischief throughout the territory. The most powerful are the Navajos, to the center of whose settlement the government is now sending several companies of soldiers to put a stop to their depredations. Some families whom I visited on my journey, told me that they had lost, some as high as ten thousand sheep, as well as cattle, horses and mules during the present year.

On last Sunday I said Mass and preached in English and Spanish. The church is large and there could not have been less than two thousand hearers, for the congregations are all very large. During the last month I have preached almost every day in Spanish; at least I have tried to say something in every church I visited, in the beautiful Castilian language.

I hope I will be able to attend the National Council

in Baltimore next year and then I will be able to give you more particular information about the state of religion. It is true there are abuses to be corrected, but I think that an immense good can be accomplished here. I hope you will pray for me and the large flock entrusted to my care, and I recommend to the prayers of the zealous and devout Catholics of Cincinnati, and particularly to your good priests and religious communities, the people of New Mexico.

I have the honor to be your Grace's most humble and devoted friend in Jesus Christ. JOHN LAMY." ¹

News of the death of Rev. John A. Elet, S.J., at Florissant, Mo., reached his many friends in Cincinnati, and caused deep regret. The Sisters of Charity have a tradition of much kindness received from him and great helps towards sanctity. His name was placed on their mortuary list of Benefactors.

The German Orphan Asylum was destroyed by fire October 15th; three of the one hundred and thirty-two children perished in the flames.

Sister Margaret, who had charge of the English Asylum, was at this time in the East, having gone to Emmitsburg in relation to the projected affiliation with France. She returned to Cincinnati on October 18th, and when she directed the cab driver "to the Asylum" he replied, "It is burned to the ground." Horrified she exclaimed, "Take me there, anyway." Learning the man's meaning, she turned in the direction of her own charge, which seemed dearer than ever after the shock of the last few moments. Her return was a joyous one to the pupils, orphans, and Sisters, but there was a sad message to her dear companions who like herself could not be converted to a new state of things and the annihilation of the old.²

¹ *Catholic Telegraph*, October 11, 1851.

² Archives of Mount St. Joseph, Ohio.

A letter from Bishop Lamy September 2, expresses hopes that the Lord may send him laborers, Priests and Sisters of any of the religious communities. He had petitioned the Sisters of Notre Dame and Sisters of Charity from Emmitsburg. Later, the Sisters of Loretto took the school and in 1865 Sisters of Charity from Cincinnati opened a Hospital and Orphanage.¹

Bishop O'Connor of Pittsburg was a guest at the Archbishop's residence and visited the schools during the week. He delighted the Cathedral congregation on Sunday, November 16th, as did Bishop Rappe of Cleveland on November 30th. Bishop Rappe took up a collection for his Cathedral at St. Peter's and St. Xavier's, Cincinnati. Even while struggling to finish his own Cathedral, Archbishop Purcell extended a helping hand to his striving Brother Bishops.²

The St. Vincent Asylum in Baltimore was saved from total destruction by fire mainly through the quick action of the Independent Greys, the same company that protected the Carmelite convent when threatened by a riot.³

Pope Pius IX recently granted the clergy of the Cincinnati Archdiocese the privilege of using the Roman Calendar in the recitation of the Office. This favor was granted through the petition of Archbishop Purcell.

A St. Calasancius' Society for the "Christian Doctrine" was organized December 14th, having in view: "First, To promote and assist in the teaching of Catechism. Second, To aid the parents of indigent children in clothing them in such a manner that they

¹ Archives of Mount St. Joseph, Ohio.

² *Catholic Telegraph*, December 6, 1851.

³ *Baltimore Catholic Mirror*, December, 1851.

will not be ashamed to attend Mass and Catechism." Rev. Jas. F. Wood was elected President. The blessing of the Holy Father was obtained for the Society.¹

The Sisters were made happy by a donation of \$200.00 given to the Asylum by the world-renowned singer, Jenny Lind. They instructed the little ones to beg God to bless their charming benefactress and to preserve her voice for the Heavenly Choirs.

On January 11, 1852, the great bell and chime for the Cathedral were blessed by the Archbishop. The *Cincinnati Gazette* of February, 1852, says:

"This beautiful and perfect piece of mechanism, which may now be seen in operation at the Bell Foundry of George L. Hanks on Columbia Street, West of Ludlow, is superior in point of workmanship, durability and size, to anything of the kind in the Western country. The striking works are on the same principle as the clock of Trinity Church, N.Y., announcing every quarter hour upon three bells, sounding them each once for the first quarter, twice for the second, three times for the third, and four times for the fourth. There are also musical works for five different airs — 'Hail, Heavenly Queen,' 'O Sanctissima,' 'Tantum Ergo,' 'The Harp That Once Thro' Tara's Halls,' and 'Home, Sweet Home,' one of which is played every three hours. This splendid clock was made by Francis Steine at a cost of \$3000, upon order from Reuben R. Springer, Esq., who has donated it to the Cathedral, together with a magnificent chime of eleven bells, made by George L. Hanks, which cost \$1500. The clock will strike the hour upon a large bell, also made by Mr. Hanks."

In March the Boys' Orphan Asylum was opened and the St. Joseph's Benevolent Society drew up its Constitution and By-Laws.

¹ *Catholic Telegraph*, December 20, 1851.

May 8th, the Second National Council of the Church in the United States assembled at Baltimore. Six Archbishops, twenty-six Bishops, Provincials of the Jesuit, Dominican, Franciscan, and Redemptorist Orders and a mitred Abbot of the Trappists were in attendance. What an august assemblage in the lifetime of Father Badin, the first ecclesiastic ordained in the United States. Thirty-five years ago, on the 8th of September, 1817, a written notice was presented to the few Catholics in Cincinnati asking them to meet at the home of "Mr. Michael Scott in Walnut St., below the Seminary on the 12th of October to consult on the best method of erecting a Catholic Church in the vicinity of Cincinnati." As it was in our city, so it was everywhere else, the grain of mustard seed was sown, and lo! a great tree sprang forth. The labors and generosity of the poor built up the Church and the great National Council was their hundred-fold on earth.

When the Daughters of Charity arrived in Cincinnati on October 27, 1829, the first Council of the Church in the United States was in progress, now at the opening of their novitiate in the West, the great Council of Baltimore was discussing affairs of vital importance to religion, and their Ecclesiastical Superior was one of the six Archbishops whose learning and wisdom had laid the broad and deep foundations of the Church in this great country.¹

The affiliation of Emmitsburg with France, and the action of the Cincinnati Sisters being of very great interest, a full account of proceedings is given in the following chapter.

¹ Archives of Mount St. Joseph, Ohio.

CHAPTER X

THE CORNETTE IS INTRODUCED INTO THE UNITED STATES — MOTHER SETON'S DAUGHTERS IN CINCINNATI — ARCHBISHOP PURCELL ECCLESIASTICAL SUPERIOR — NOVITIATE — FIRST ELECTION — FIRST HOSPITAL — FATHER BADIN'S DEATH — MOUNT SAINT VINCENT — MOUNT HARRISON — MONSIGNOR BEDINI

1850-1854

FATHER MALLER, the new Superior of the Sisters of Charity, visited Cincinnati in the Spring of 1850 to confer with the Sisters on the contemplated union with the French Order, as they had expressed their disapproval of any radical change in the Society established by Mother Seton. Father Maller met the Sisters collectively and individually and succeeded in restoring peace to their minds by an assurance that nothing would be changed, that all things would go on as before under previous Ecclesiastical Superiors.

Mother Etienne Hall, after this visit of Father Maller, wrote Bishop Purcell, June 17, 1850: "I felt very happy to hear that the 'cloud' had passed away, and that our beloved Sisters were themselves again. I felt sure this would be the case after seeing Father Maller. I am sure you will be pleased to hear that our novitiate and schools are very prosperous. We have over sixty (60) novices, ninety (90) day scholars, twenty-eight (28) orphans, and one hundred and fifteen (115) boarders."¹

¹ Archives of Mount St. Joseph, Ohio.

The "cloud" mentioned above disappeared only for a time. It returned charged with an electric shock for those who acted and those who remained passive, and although it hovered over the Sisters for a year and a half, the bolt it sent was severe in the end. It came shortly before the 25th of March, 1851, in an official communication from Mother Etienne, Superioress at Emmitsburg. A new formula of vows for each Sister and a doll dressed as a Cornette Sister accompanied the announcement that the Community was now affiliated with the Daughters of Charity in France. The wording of the text was different from the vows taken by the Sisters, the Superior General of the Lazarists being sole Superior. Individual Sisters in various places, finding they would be Mother Seton's Daughters no longer, entered other communities in the United States.

Sister Margaret and her companions in Cincinnati demurred. They reflected that they had assumed responsibilities under certain constitutions and for a certain work, and that they had joined an American community and felt called to work for the struggling Church in the United States, and with true American spirit, felt that they alone could transfer allegiance and that Superiors had only the right granted them by the constitution. Sister Margaret George was with Mother Seton from the early days, having joined her in February, 1812; was one of the first to take vows; one of the original incorporators, and Secretary of the Community from 1813-1839, through several terms. She knew that Mother Seton, not only never thought of the affiliation, but objected to it, that Archbishop Carroll had absolutely refused to accept for the American Community the French

Rule in its fulness; that Mother Seton in founding the Society wished to follow works not allowed to the French Sisters, such as conducting Boys' Orphanages and teaching boys in the parochial schools.¹ The Sisters in New York had separated from the Emmitsburg Sisters on this very account, in 1846, when the word came that the Sisters must retire from the Boys' Asylum.²

The Spiritual Director of the Sisters in Cincinnati cautioned them to be careful about pronouncing the new formula of vows, as the responsibility thereafter would rest with themselves. Several of the Sisters refused to adopt the new wording, and laid the matter before the Most Reverend Archbishop Purcell, who wrote to Father Maller, the Ecclesiastical Superior at Emmitsburg, a full account of the Sisters' views, each Sister signing the document³ drawn up by the Most Reverend Archbishop.

A few months later, the Sisters became convinced that changes and radical ones were being made; there-

¹ Archives of Mount St. Joseph, Ohio.

² Hassard, *Life of Archbishop Hughes*, p. 289.

³ In the spring of 1913, Archbishop Moeller requested Father Cribbins to send a copy of above document. After diligent search, "the document nor anything bearing on it could be found at St. Joseph's, Emmitsburg." The Archbishop wrote again asking him to search Father Maller's papers. Father Cribbins answered that he was just going to Europe and would himself look through Father Maller's correspondence in Paris and Madrid. After his return to the United States he sent the following:

MOST REV. HENRY MOELLER, D.D.,

Archbishop, Cincinnati.

MOST REV. ARCHBISHOP:

I returned from Europe a few days ago; having as I promised last fall, made inquiries concerning the documents you are so anxious to secure. I regret that I could find nothing relating to the question of the separation of the sisters from Emmitsburg. I realize that this must be a disappointment, but I see no relief from it.

With sincere respect I am

Your Grace's Obed't servant,

J. P. CRIBBINS, C.M."

"December 11, 1913.

fore, at the time for signing the Formula of Vows, some of the Cincinnati Community refrained from doing so. Father Maller called a retreat of the Sister-Servants and Sister Margaret George went to Emmitsburg in the latter part of September, 1851, a notification of her appointment as Sister-Servant under the new regime having reached her from Paris. A copy of the document follows as well as a photograph of the same.

WE, JOHN BAPTIST ETIENNE, Superior General of the Congregation of the Mission and the Company of the Daughters of Charity, to our very dear Daughter in Jesus Christ our Saviour, daughter of said Company, Sister Margaret George.

I salute you in our Lord.

The Establishment of the Daughters of Charity, St. Peter's Asylum, Cincinnati (Ohio) requiring that we should establish there a Sister-Servant for its direction we being well informed of your charity, good conduct and experience in what concerns the service of the poor sick, and fidelity in the observance of our Rules, we appoint you by this Patent Sister-Servant and Directress of the Sisters, according to the custom of your Company.

We therefore recommend and require those sent to the same place to obey you in our Lord and to live under your direction, in the observance of your Rules of which you have a copy; begging God at the same time, to keep you always under His holy protection and bestow upon you His graces and benedictions to accomplish all that is and will be prescribed.

And in order to give more weight and authority to the above, we have signed this Patent with our hand, and sealed it with our Ordinary seal.

Paris, May 31, 1851.

JOHN ETIENNE, Sup. Gen.¹

¹ Archives of Mount St. Joseph, Ohio.

We John Baptist Etienne, Superior General of the Congregation of the Mission and of the Company of the Daughters of Charity, to our very dear Daughter in Jesus Christ our Sister, Daughter of this Company, Sister Margaret George.

I salute you in Our Lord


The Establishment of the Daughters of Charity, St. Peter's Asylum, Cincinnati, (Ohio.)

requiring that we should establish there a Sister Servant for its Direction we being well informed of your charity, good conduct and experience in what concerns the service of the poor sick, and fidelity in the observance of our Rules, we appoint you by this Patent, Sister Servant and Directress of the other Sisters, according to the custom of your Company.

We therefore recommend and require those sent to the same place, to obey you in our Lord and to live under your Direction, in the observance of your Rules of which you have a copy, begging God at the same time, to keep you always under his holy protection and bestow upon you his graces and benedictions to accomplish worthily all that is and will be prescribed.

And in order to give more weight and authority to the above, we have signed this Patent with our hand, and sealed it with our ordinary Seal.

Paris May 21st 1651.



SISTER MARGARET GEORGE'S APPOINTMENT

Sister Margaret stated her views to the Council at the Mother House, laying before the members all the objections Archbishop Carroll and Mother Seton had to the union with France, which union she considered a violation of Mother Seton's trust. She spoke with authority, for she was a member of the early Councils and had held office at Emmitsburg as late as 1839 and was local Superior of New York, Frederick, Boston, Richmond, and Cincinnati, between her terms of office. She had written the account of the early days at Emmitsburg, treasured history of the "Black Caps," now to be a closed book to them since their first Mother House and its records would pass into the possession of the French Community and the Cornette would make its first appearance in their old Home and in the United States. While she recognized the work of Father Deluol for the Society of the Sisters of Charity and preserved a grateful affection for him as shown by their correspondence even after he returned to Europe, she could not believe that he was necessary for the existence of the Community. Her faith in God and His Providence over all His works was too great for such a conclusion. Having taken a part in the administration of the Society from the very beginning, she knew the elements of strength it contained in itself and she had learned that many zealous men looked to the works of the Sisters of Charity for the strengthening of their dioceses. The fact that they were solidly established in all parts of the country intensified her objection to the change. That some Bishops might wish diocesan branches did not seem a conclusive reason to her for giving over the American Daughters to a foreign Mother House and for blotting out all the traces of Mother Seton's work which would have

happened but for New York and Cincinnati. Farsighted as she always was, she realized that in time, the modifications, deemed so necessary by Archbishop Carroll for this country, would be dropped and that the dearest object of Mother Seton's desire, parochial schools, would no longer be the spirit at Emmitsburg.

Whatever effect her words may have had on many of her hearers at Emmitsburg, they unfortunately did not prevent the accomplishment of Father Deluol's plan. She had seen the growth of the educational work mapped out for the American Daughters of Charity, a work which Archbishop Carroll had designated as the *permanent* end of their Society, and she felt now that the introduction of the Cornette Rule, based on charitable ministrations to sick and poor and limited to women, would put aside, in time, the special purpose of Mother Seton's foundation. Time has verified her predictions. Many schools opened by Mother Seton's Daughters are no longer in existence or have passed into other hands.

A new Province of Cornettes has been formed, resembling the Diocesan Communities of Mother Seton's Sisters. Sister Margaret returned to her anxious little family in Cincinnati October 18, with no tidings to cheer their sorrowing hearts.

The Sisters, waiting and not receiving any encouraging assurance that the old state of things would remain, felt it incumbent upon them to make arrangements for their future. Sister Eleazer Harvey applied for admission into the Community of the Sisters of Mercy in Pittsburg; Sister Louis Regina Mattingly, to the Ursulines of Brown County, Ohio. In the meantime, the Most Rev. Archbishop Purcell was corresponding with the Superiors at Emmitsburg. He held a consultation with Bishop Whelan of Wheeling, W. Va.,

with Very Reverend E. Collins, his Vicar General, Reverend Edward Purcell, and others as to the steps to be taken. After much deliberation and prayer it was decided that it was God's will for the Sisters to remain as they were, clothed in the religious habit of Mother Seton and holding to her Rules and traditions. These they had directly in the person of Sister Margaret George, whose written accounts of the early community at Emmitsburg are kept there as the authentic history, not only of Mother Seton's time, but of many years after her death; even as late as 1839.

Although it is often wrongly asserted that it was Mother Seton's wish to unite her Community to the one in France, history does not furnish any proofs to that effect; in her letter to Archbishop Carroll she shows her displeasure at the thought of being even temporarily under the jurisdiction of the Mother in France.¹ Father David is the originator of the plan. It is now known for a certainty that Mother Seton's desires had no influence in the affair and that Father Deluol's wish was the prime motive for the affiliation of the American with the French Community. A pamphlet printed at Emmitsburg and sent out from there September 24, 1882, entitled

Our Union with France — 1849-50

settles all doubts on that question. The publication has for a subtitle the following:

*Letter to Sister LeBlanc, Secretary at Paris, and
other details relative to our Union.*

The Sister who wrote the letter (thirty years after the affiliation) says she has been requested to give

¹ Page 52 of this book.

details concerning the union but feels incompetent for the task, that, at the time, she was a young Sister, wholly occupied with her duty and had an imperfect knowledge of what then transpired; but she will do her best by gathering details from various papers and records of the Community. A few lines are devoted to Mother Seton and then a long letter from Bishop Dubourg relative to Mr. Cooper's conversion, his meeting with Mrs. Seton, and his donation for the house at Emmitsburg. Father Burlando's statement is given at length. He mentions the separation of the New York Community and the prediction that other Bishops would follow the example of Bishop Hughes; that Father Deluol's project being of a delicate nature had to be conducted with circumspection; that he kept it a secret to himself for about three years, and then broached the subject to Archbishop Eccleston; that Bishops Kenrick of Philadelphia, Blanc of New Orleans, Portier of Mobile, Purcell of Cincinnati, and Whelan of Virginia, were consulted and approved; that thus far the Sisters only suspected the movement — had not been formally notified of it.

Father Burlando states that Father Maller had written Sister Gonzaga disapproving Bishop Hughes' action in 1846 and that a copy of that letter was sent to the various houses of the Community, that Father Maller wrote Mother Etienne on June 4, 1848, telling her he was appointed the Ecclesiastical Superior of the Community and asking her to let him know just "What is exactly your request and how far your Very Reverend Superior, Father Deluol, and the Most Reverend Archbishop enter into your desires. I request you to write me very explicitly that I may state all with like clearness to Father Etienne."

“Bishop Chanche,” Father Burlando says, “a great friend of Archbishop Eccleston and Father Deluol, came to Baltimore. The favorite subject of Father Deluol was deliberated upon between the two prelates and himself and the result was to leave nothing undone to effect the union without delay; Bishop Chanche then on his way to Europe, offered to open the negotiations with Reverend J. B. Etienne, Superior General of the Congregation of the Mission and of the Daughters of Charity. A document in the form of a petition was drawn up, the purport of which was to beg said Reverend J. B. Etienne to receive the American Sisters of Charity into the family of St. Vincent de Paul on such conditions as might be required of them. The document was signed by Sister M. Etienne, Mother Superior of the Sisters of the United States, by Reverend Louis R. Deluol, Superior General, by Archbishop Eccleston, Protector of the Constitution of the Community, and by Bishop Chanche. Bishop Chanche had an interview with Mr. Etienne who regarded the affair as a very important one and seemed to think there might be great difficulties in the way. He said the application for the Union should come from the Sisters themselves, that they should be willing to adopt all the Rules and Customs of the Community of the Daughters of Charity in France, that the majority of the Bishops, in whose dioceses the Sisters of Charity were established, especially the Archbishop of Baltimore, should give their assent. Bishop Chanche, assured him that these conditions had been fulfilled and that he had the desired document. He then presented the letter mentioned above. The Superior General after reading it agreed with the Bishop to make preliminary arrangements. Father Etienne

wrote Father Maller to visit St. Joseph's and make a report of affairs to him. Father Maller left St. Louis late in May, 1849, and stopped in Baltimore to confer with Archbishop Eccleston and Father Deluol. The latter confided to him final reasons for effecting the Union and sent the following letter June 22, 1849, to Father Maller at the Seminary of St. Charles Borromeo, Philadelphia, Pa.

"REVEREND AND DEAR FATHER:

You will find herein enclosed under same envelope, a letter from Mother Etienne and one from me to your venerated Superior. The text is short, but it will be easy for you to make the necessary comments upon it . . . P.S. Have the goodness to write me as soon as Paris will have spoken."

Arrived in Paris, Father Maller conferred with the Superior General and final arrangements were made to consummate the project of affiliation. Father Deluol was apprised by letter. Father Maller wrote Mother Etienne,

"PARIS, Sept. 17, '49

I have delayed too long perhaps to write you after the good news was received, but I have done so only through the hope of having something else to communicate, besides what I wrote to Father Deluol . . . I do not enter into any details as to how we will proceed. . . . We will conduct all things in the easiest possible way. Perhaps it would be better not to spread the news too hastily, as the unprepared minds of many Sisters might suffer from it."

The omissions in the above letter relate to some spiritual manifestations regarding the alliance.

After Father Deluol received his letter from Father Maller in August, he wrote to one of the Sisters:

"Why do you call *sorrowful* the idea which 'haunts' you, whilst it should fill your heart with joy? I have loved you, and the whole Community, and my love will never die, and the present state of things is the best token of my love. Had you asked me when I was up there about it, I would have told you without hesitation." (Then follow sentiments as expressed in his letter of September 7, 1849, already given.) "I mentioned the subject to Father Timon three or four years ago but the holy man's views were unfavorable to my project. I wrote to my Superior General, Mr. Louis de Curzon, who, about three years ago waited on the Superior General of the Sisters of Charity in Paris, but without success. Whilst Bishop Chanche was in Paris, a year ago, he asked what he could do for me, etc., etc."

Father Burlando's statement says that Bishop Chanche took with him a letter signed by Mother Etienne, Archbishop Eccleston, and Father Deluol.

At this juncture the letter given in Chapter IX,¹ was sent to all the houses.

Father Etienne wrote from Paris, August 28, 1849. After complimentary greetings, etc., he says:

"I have communicated your letter to the Council of the Mother House. Your petition has been admitted and favorably received. It has been decided that Mr. Maller shall be invested with my authority to treat with you of the conditions of the union which you desire to effect etc., etc."

Father Maller, invested with authority of Director of the Sisters of Charity of the United States, returned to America. He made his first official visit to St. Joseph's, October 18, 1849.

Four Sisters went to France in May, 1850, and

¹ Page 66, Vol. II.

arrived in Paris June 6, adopting the French Costume on June 7.

After the departure of Father Deluol it was found necessary to legalize the position of Mr. Maller. An official act was drawn up stating that with the consent of the Archbishop of Baltimore, the Superior of the priests of St. Sulpice had renounced the authority which he had hitherto exercised over the Sisters.

THE FOLLOWING IS A COPY OF THE ACT

"It being understood that the Community of the Sisters of Charity of St. Joseph's in the United States of America, by the general counsel of its members, having been united to the Community founded by St. Vincent de Paul, under the name of Daughters of Charity: the Sisters in general having, on the 25th of March, made a vow of Obedience to the Superior General of the said Company of Daughters of Charity, as well as the three other vows made in the Company. And it being understood that this union, effected with the approbation of Samuel Eccleston, Archbishop of Baltimore, and with that of the Seminary of St. Sulpice, Protector of the Constitutions and with that of the Superior General of the Mother Community.

Consequently:

By the unanimous vote of the members of the Council, it is resolved for the future government of the Community for the administration of temporal goods, for the nomination of Superiors, who will henceforth have the title of Visitatrix, and for the appointment of the other officers and members of its Council, the Sisters have adopted and actually do adopt by this Act, the Constitutions of the Community founded by St. Vincent de Paul, known in the Church under the name and title of *Puellae Charitatis*, or *Congregatio Puellarum Charitatis*, Daughters of Charity or Congregation of Charity or Congregation of Daughters of Charity: and they have revoked and

do hereby revoke every clause of the former constitutions, which would be contrary to those newly adopted.

SISTER ANN SIMEON NORRIS

Secretary of the Council.

St. Joseph's, Nov. 6, 1850

Approved

SAMUEL

Archbishop of Baltimore

Nov. 15, 1850

The office of the Protector of the Community of the Sisters of Charity exercised until the present by the Superior of the priests of St. Sulpice in the United States has ceased to exist.

F. L'HOMME

Superior of the Priests of St. Sulpice.

Approved

✠ SAMUEL

Archbishop of Baltimore.

Nov. 15, 1850

A circular letter from Father Etienne "To our very dear Sisters of the Province of the United States of America" was dated Paris, Nov. 1, 1850. It appointed Sister Etienne Hall Visitatrix, confirmed the Sister-Servants in their office, and named Mr. Maller, Director of the Province of the United States.

Mother Etienne Hall and Sister Ann Simeon Norris went to Paris in the Spring of 1851.

The Sister-Servants were called to St. Joseph's, Emmitsburg, for a retreat in October. At the close of the exercises the Sisters who had been to Paris appeared before the Community in the French Habit and Cornette, but these were not adopted at the Mother House until the Vigil of the Immaculate Conception, Dec. 7, 1851, and were introduced by degrees on the missions during the following year. In the meantime the Sisters were discussing the change and

expressing their views, many of them, old and young, being much opposed to the dress. In Philadelphia there was a strong preference for the old ways at Emmitsburg. Father Maller one day showed the children a picture of a French Sister of Charity and told them how nice the costume was, etc. After the children left a Sister remarked, "Father, they are threatening *us* with that dress." With stern look he answered "Threatening, Sister?" Sister Anne Maria the Sister-Servant, said afterward, "The Superiors *wish* it I see, though they have not said so; then we must wish it, too," and she would not permit a word of disapprobation after that. She was the first American Sister to be buried in the Cornette and the account says: "deserved it for the perfect renunciation of self shown at that time." The narration continues, "Some few to whom the thought of the French Costume was a young martyrdom, were spared the trouble of adopting it. They were faithful and true and our good God, in His loving condescension, took them to Himself before the black cap was laid aside. One of these was a striking instance of the watchful care of Divine Providence, Sister Felicita Delone who had grown old in virtue, a true Sister of Charity. How often my heart ached for her, as I saw tears streaming down her face whenever the subject was named. Superiors directed her to go from St. Louis to Wilmington. Promptly obedient she set out, got as far as the Hospital in Detroit, became very ill, died and was buried in the Hospital ground, beside her own Sister Rebecca — one of the pioneers of Detroit, who went there in 1844 with Bishop Le Fevre, her companions being Sisters Loyola, Rosalia, and Felicia. It seemed that the one

grave beside Sister Rebecca had been kept by an unseen power for her good Sister." The rest of the pamphlet, "Our Reasons for joining France" contains Mother Etienne's journal written during her visit to France but does not bear in any way on the subject of the affiliation.

The foregoing statements, given by Fathers Deluol, Burlando, and Maller and embodied in the official report of the American Mother House to the Central House in Paris in 1882, must be accepted as accurate, otherwise Mother Seton's Daughters would have reason to suspect that there was an error in the narration. The Constitutions of the American Community demanded and still demand that "a change of any importance be made only by the concurrent votes of a majority of the professed Sisters after a full understanding of the affair in question." Papers of value must have the signatures of at least two members of the Council; the Mother and the Secretary. Rome would accept no such application as the one made to Paris without the signatures of the Mother and the Members of her Council. The Ecclesiastical Superior according to the same Constitutions takes part in the deliberations of the Council, gives his advice, and has the casting vote. New York and Cincinnati, which have held and transmitted these Constitutions to branch Communities, have enjoyed each a singularly happy existence under their Most Reverend Superiors; for both communities have been honored by the special protection and direction of their Archbishops. New York has had Archbishop Hughes, Cardinal McCloskey, Archbishop Corrigan, and Cardinal Farley. Cincinnati has grown strong beneath the fostering care of Archbishop Purcell, Archbishop Elder, and Archbishop Moeller and

was introduced into the diocese by Bishop Fenwick, Cincinnati's first Bishop.

The fears entertained by Father Deluol that the Society would be broken up into as many houses as there would be dioceses have proved groundless. The Cincinnati Sisters are in nine dioceses and feel perfectly at home in all of them, enjoying what Archbishop Carroll wished for the Daughters of Mother Seton, "freedom in the management of their internal affairs." There are no small Communities of Mother Seton's Daughters. Mount Saint Vincent-on-the-Hudson numbers at least fifteen hundred members; Cincinnati, about a thousand; Halifax, an offshoot from New York, has about five hundred; Greensburg, a branch of Cincinnati, over four hundred; and Convent Station, the cherished of both New York and Cincinnati, has exulted as a giant in its path and claims about thirteen hundred Sisters. The Sisters of Charity of Nazareth, Kentucky, having Mother Seton's rules but honoring Bishop David as their founder, register eight or nine hundred. The Leavenworth Sisters are an offshoot from them with possibly six hundred. Bishop England's Sisters, the Ladies of Mercy, are the smallest Black Cap Community, but their part of the country has a small Catholic population.

The New York SEPARATION and the Cincinnati ADHERENCE resulted from the same principle — loyalty to the work Mother Seton planned for the general education of the young as mapped out by herself under the guidance of Archbishop Carroll, Bishops Dubois, Dubourg, Cheverus, and Bruté, and Father Tessier, Superior of the Sulpicians. In condemning Bishop Hughes for the action of the Sisters in New York, Bishop Chanche and others lost sight of the

fact that the Sisters themselves were the important and most interested actors in the drama, that having a hint of Father Deluol's intention,¹ they saw in the order to close the Boys' Orphanage a direct move toward a fundamental change. Sister Elizabeth of New York, like Sister Margaret of Cincinnati, knew the purposes of Archbishop Carroll and Mother Seton, and both were of so loyal a nature that death would be easy compared to the relinquishing of a sacred trust, when the honor of God and the salvation of souls did not require it. The Bishops mentioned as approving the union were Bishops Kenrick of Philadelphia, Blanc of New Orleans, Portier of Mobile, Purcell of Cincinnati, and Whelan of Virginia. Archbishop Eccleston died April 22, before the affiliation was effected.

The *last two* formed part of the Council which determined the fate of the Cincinnati Sisters. On February 29, 1852, Archbishop Purcell, after saying Mass for the Sisters in their little chapel, turned to them and said: "My dear Children, after invoking the Holy Spirit and giving much time to prayerful deliberation, my Brother ecclesiastics and myself have decided that it is God's Will for you to remain as you are, Mother Seton's Daughters of Charity. I shall establish here in my Episcopal City a Mother House and open a Novitiate for training the young. You shall be my children and I will be your Father." Bishop Blanc likely approved of the union, for it is to him Bishop Chanche addressed the following from Natchez, December 24, 1846:

"I am very sorry that Bishop Hughes has taken the step which he has in relation to the Sisters of Charity.

¹ Father Deluol's letter of August, 1849, says "he mentioned the subject to Father Timon three or four years ago."

When we take an order into our dioceses we take it with its rules, upon which the very life of the order depends. If we don't like the rules we must leave the order alone. I fear that he will regret his measure. I should suppose that none of the influential Sisters will remain with him and then he will find himself not a little embarrassed. I daily expect three for Natchez to commence a school and an orphan Asylum. This is rather a bold step in my embarrassed situation but we must go ahead, and trust to Providence."

Again on Sept. 5, 1849, Bishop Chanche wrote to Bishop Blanc: "I heard yesterday from Baltimore that the subject on the tapis for so long a time about the union of the Sisters of Charity in this country with those in France has been terminated as far as the authorities are concerned in France. The Visitor and a noviceship are to be established in Emmitsburg. Mr. Maller will reside there. The Province will be divided in two — one for the East and one for the West. I do not know the wisdom of this last measure. But I rejoice at the first. It will give a stronger character to the Sisters of this country and will ensure able Superiors — the Sulpicians being opposed to their Superior being also the Superior of the Sisters of Charity: Heaven grant all may turn out well."¹

Again he wrote, April 26, 1850: "I am sorry any of the Sisters should have made any difficulty about their vow to the Superior General. The union being effected, it was the only person they could make it to. They ought to have more confidence in their Superiors than to think that they would be subjected to the trial which they fear. It is understood on all sides, that no changes are to be made in the government of the Sisters in this country, at least for many years. I am glad that the vast majority of the Sisters have rejoiced at an event which gives them a real standing in the Church, and besides which unites them in good

¹ Archives of Mount St. Joseph, Ohio.

works and prayers to eight (8) millions of devoted servants of God. It [*sic*] only carrying out now, what was the anxious wish of the Foundress of St. Joseph's, the Du Bourgs, the Davids, and the Dubois."

Bishop Chanche condemns the action of Bishop Hughes and then lends his aid to a far more sweeping and vital change. Bishop Hughes created simply a province of Mother Seton's Community, with no points of difference and that only when a change of original plans was foretokened. He took from the Central House none of its possessions, while Bishop Chanche seemed to favor a plan for a complete annihilation of Mother Seton's Community and a transfer of all its material goods to the custody of a foreign community.

It must have been a relief to Father Deluol when the New York Mother House was founded, for it removed from his field Bishop Hughes, who would have been a very strong adversary in his negotiations for the French Union. Archbishop Eccleston was more generous in allowing property to be transferred than the prelates of the present time, even when the Sisters themselves are willing to sell. The Cincinnati Sisters know this by experience: for having an institution which did not seem to prosper, they offered it for sale and received a flattering reply but simultaneously with this news came word from the Bishop (not of the Cincinnati Province) that "he would not permit it." The institution from that day began to rise and is now flourishing. Whether the Sisters then knew civil and canon law regarding property we do not know, but as Father Heierman, S.J., President of St. Xavier College says, "It is the duty of Communities at the present time to know their legal rights." It is certain

that Rome will always protect those adhering to the original foundation.

What Bishop Chanche means in his letter by "a real standing in the Church" and "which unites them in good works and prayers to eight (8) millions of devoted servants of God" is not apparent. Archbishop Carroll, the head of the Church in the United States, founded Mother Seton's Community and its orthodoxy has never been questioned. We could wish that the Bishop had remembered what he said in his first letter, "If we don't like the rules we must leave the Order alone."

Father Deluol might have accomplished his own longings and brought about the great good which the Cornette Sisters are doing in the United States without taking from Mother Seton's Community their old home. A southern novitiate in contemplation in Father John F. Hickey's time was opened in St. Louis and there was another in Louisiana. The property in St. Louis could have been offered to the Cornette Sisters and the privilege of choice presented to the Sisters in America to remain the Daughters of Mother Seton or become members of the French Community. This would have prevented any Sister from accepting the inevitable and rendered unnecessary a movement unparalleled in Church history.

February 26, 1852, Sister Ann Simeon, the Visitatrix, arrived in Cincinnati with the intention of missioning several Sisters to other cities. She had an interview with the Most Rev. Archbishop whom she knew well and deeply revered, and like all who came under his care, had a childlike affection for him since the days she spent on mission in Cincinnati. His Grace laid before her his views and told her that he would found

a Mother House in Cincinnati and keep the Sisters as Mother Seton's Community of St. Vincent de Paul and would be himself the Ecclesiastical Superior, which office he held until his death in 1883, a period of thirty-one years.

On February 29, 1852, Sister Ann Simeon left Cincinnati accompanied by Sisters Mary Eliza, Winifred, Sibilla, Mary George, Borromeo, Walburga, and Aloysia, several of whom had come with her to replace those who were to be sent elsewhere. Sisters Margaret Cecilia George, Sophia Gillmeyer, Anthony O'Connell, Eleazer Harvey, Regina Mattingly, and Antonia McCaffrey remained, the nucleus of the Cincinnati Community.¹

The *separation*, or *secession*, or *schism*, all of which names have been given to the action of our early Sisters, may at this distance of years, more than a half century, be viewed impartially, consequently, justly. The Catholic world is at present interested in the Beatification of Elizabeth A. Seton, Foundress of the American Daughters of Charity. Had the New York and Cincinnati Sisters followed the example of the Sisters at Emmitsburg, what would there be now to show the work of Mother Seton? The Cornette goes back to France, to St. Vincent de Paul and Mademoiselle LeGras, both of whom Mother Seton's Daughters love as their far-off saintly ancestors. Every founder of a religious order has a distinctive badge for his religious and Rules peculiar to the country and the times. In this manner did our early Sisters regard Mother Seton's Rules and costume and traditions. In founding the Sisters of Charity for America, Most Rev. Archbishop Carroll and Mother Seton made it

¹ Archives of Mount St. Joseph, Ohio.

very clear that the community was to be one suited to the needs of the new country, in which missionary work would be needed for many years, if not for a century. The Archbishop asserted in the very beginning and very strongly, that he would not give his approbation to the Rules of the French Sisters of Charity unless modified, and that he would never consent to the Society's being under the control of any religious body of men, and the history of the Sisters at Emmitsburg shows that their Ecclesiastical Superiors were not religious but priests of St. Sulpice until the time of their affiliation with France. It is often stated that the Mother House in Paris was asked to send over two or three Sisters to train the young Community at Emmitsburg, in the spirit of the Rules of St. Vincent de Paul. If so, the fact that they never came, shows that the Society in Paris had no thought that the American Sisters would ever become a branch, and so important a branch of their order; otherwise they would not have permitted them to grow from the year 1809 until 1852, without the moulding hand and inspiring genius of the Central House. Bishop David of Kentucky, prior to his episcopacy, held the office of Ecclesiastical Superior to the Emmitsburg Sisters and, when he founded in 1812 the Sisters of Charity of Nazareth, he proposed affiliating the Community with the Emmitsburg Sisters, a thing he would not have done had there been any thought of joining the French Order. That noted members of the American Hierarchy felt the Cincinnati Sisters had done well in holding to the traditions of Mother Seton, grows more certain as time advances; for opinions then silent, have been handed down to us either verbally or in writing, and

all prove that God's Providence directed our Sisters then as His Love always directs His own works in whatever place and whatsoever form He wishes them. That God intended the Cincinnati Sisters to perpetuate Mother Seton's foundation no one doubts now, for sixty-five years have passed and the Orphans are provided for bountifully, the foundlings are saved, the destitute and forsaken have shelter and protection, the sick and wounded have remedies and nursing, the little ones are instructed, and a thousand Sisters rise up to bless the name of those valiant women from whom they are spiritually descended. Had the motive of our early Sisters, in remaining as they were, been pride, or ambition, or anything human, where would their work be now? Can any project of man live and thrive and grow and spread? No, oh! no. Mother Seton's mantle fell upon worthy shoulders and her work goes on and will go on, God blessing it, till the end of time.

A century has passed, and who can count the Sisters of Charity, Daughters of Mother Seton, American Daughters of St. Vincent de Paul? Look through New York, New Jersey, Nova Scotia, Pennsylvania, Ohio, Michigan, Kentucky, Tennessee, South Carolina, Colorado, New Mexico, the West Indies, New England — through the whole length and breadth of the United States, and where are they not found? Many too, are the French Daughters of St. Vincent, our elder Sisters, the connecting link between the Old World and the New, and between the charity of grey-haired nations and the missionary zeal of a Republic yet in infancy. Yes, praise be to God, we are one family in love, as we are all daughters of the same Father, God, and the same Mother, the Church. If Superiors at Emmitsburg in

1851 felt themselves inspired by God to bring here the Rules of St. Vincent and to limit themselves in a way to certain offices of Charity, it is no less true that the Holy Spirit called on New York and Cincinnati to cherish Mother Seton's ideals, for "It listeth where it will and how it will." Blessed those who hearken to its Voice. Does it cost much to human nature to obey such summons? Let us follow our early Sisters through those anxious days.

All of us know the strong, tender tie which binds us to our first religious home, to Novitiate friends, to our early co-workers, to sacred traditions and much-loved customs. To rend such and almost at life's close, as in Sister Margaret's case, required superhuman motives as well as superhuman courage. When conscience pointed out their course for them, did not their souls cry out: "O God, let this chalice pass from me!" Since that awful night in the Garden of Gethsemane, nothing divine has taken place without a repetition of that Heaven-piercing cry to the Eternal Father. Christ in His agony foresees, and His human soul appeals to the Omnipotence of His Father; "If it be possible, let this chalice pass from me!" His blood-drops traced the way to Calvary! His followers must feel the agony, must send forth the same wail for deliverance, and must walk the selfsame path. To the Omnipotent release is impossible, since man's free will has brought to the human race ills of body and soul which must be lessened and repaired. Our dear Sisters' souls were torn in anguish. They knew the cry against them which their action would raise from those who, not understanding, would blame. They knew the want and suffering which would follow, for they were beginning a foundation with penniless purses,



ARCHBISHOP BAYLEY



ARCHBISHOP PURCELL



ARCHBISHOP CARROLL

with no spot of earth their own, in a poor diocese and with few members. Would laborers press to the vineyard? This, time alone could tell. Their motives would be misinterpreted, and by those whom they loved and revered and whose hearts had been bound to theirs by more than earthly cords. They were a second time giving up home, dearer in a sense than their early home, and now more than in younger days would they realize, "He that loveth Father and Mother more than Me is not worthy of Me." They began then to follow the footprints marked with blood, the blood of our Crucified God. Let us follow them with sacred and religious awe, fully understanding that the places over which we walk are holy, that we are successors of Saints of God, unknown to the world, not written in the calendar of the blessed, not raised on the altars, but safe in His heart of Charity.

If today we stand up in our power, for we are strong, thank God — and look back two-thirds of a century, we wish that no earthly paeans be sounded, that no earthly exaltation enter a single heart but that all our one thousand here on earth and our three hundred in glory join with our adopted Sisters in New Jersey and Pennsylvania, in acts of homage to God, and thanksgiving for the grace, strength, love and perseverance granted to our heroic Sisters sixty-five years ago.

After the departure of Sister Ann Simeon and companions, Sister Margaret and the other Sisters retired to the chapel and made a new consecration of themselves and a new act of abandonment of all so dear to them in their first religious home.

Bishop Purcell became at once their father, friend, and Spiritual guide. What Bishop Bruté was to Mother Seton, Bishop Purcell became to Mother

Margaret, and the history of the Sisters of Charity in Cincinnati is a companion picture to that of the Sisters in Maryland.

In the East, the Mother House waxed strong close to Mount St. Mary's Theological Seminary, first in Baltimore and afterwards in the Mountains near Emmitsburg. In Cincinnati, the Mother House, first plain and unostentatious, reposed beneath the shadow of the diocesan seminary. Later both institutions crowned the highest hill around Cincinnati — Mt. Harrison, Price Hill.

The Sisters of Charity in the East were intimately associated with the greatest names in the history of the Church in the United States. The Sisters of Charity in the Queen City of the West have had the honor of the closest friendship as well as of the spiritual and intellectual training of religion's greatest noblemen. "By their works ye shall know them." Let us then begin the history of our own day — the last half of the nineteenth century.

On March 25, 1852, the Feast of the Annunciation, the anniversary of Mother Seton's First Communion, the Sisters made their vows to Archbishop Purcell as their Ecclesiastical Superior. Mother Margaret's heart went back forty years to her first celebration of that Feast with Mother Seton, in St. Joseph's Valley. She thought of the struggles there, of the cold and hardships, of the want and anxiety. She remembered that few were the laborers, and how God had multiplied them; she heard again all the loved and treasured words of her friend and Spiritual Mother; she saw her smile of approbation and listened to her encouraging tones — a stimulus in the early days — "My Margaret, remember Eternity!"

Sister Sophia had passed a full quarter of a century in the Hospitals of Philadelphia and New Orleans before this great change took place. She was a native of Maryland and on going to Emmitsburg had taken with her slaves, horses, musical instruments, and fortune. She came from New Orleans to Cincinnati and remained with Sister Margaret. Sister Anthony had spent all her religious life, from her profession, in Cincinnati. She had been sent to the Community by Bishop Tyler and had crossed the Alleghanies in the very early days and had seen the spread of Cincinnati from the Mound Builders' plan and Army Post to a thriving city. She and Sister Eleazer had been members of the Community for seventeen years. Sister Eleazer (Mother Josephine) left her home in Brooklyn, April 20, 1835, for the Novitiate at Emmitsburg, where she arrived on the 25th. She was a pupil of the Frederick Academy when Sister Margaret had charge and rejoiced to have had the training of dear old Father McElroy. She made her vows on August 15, 1837, and started for Pittsburg on August 22d. She remained there until 1845. In the Spring of 1835 the Nuns of St. Clare, having closed their Academy, withdrew from Pittsburg. These were the nuns who left Cincinnati the year before the Sisters of Charity arrived at the invitation of Bishop Fenwick. Father O'Reilly, the pastor of St. Paul's Church, applied as Bishop Fenwick had done, to Mother Seton's Community for Sisters to teach the schools attached to the Church and to open an Academy. The Orphan Asylum on Webster Ave. and Chatham St. was chartered in 1840. For several years the Sisters lived in Second St. near Wood, moving thence to Webster St. to a house donated to them where they remained until their departure.

Pittsburg became an episcopal See in 1843 with Bishop O'Connor as its Ordinary. He introduced the Sisters of Mercy and the Superiors at Emmitsburg, knowing that the object of the two Societies of Mercy and Charity run parallel, withdrew their Sisters to send them to other places which were crying for relief. Sister Josephine Collins, Sister-Servant of Pittsburg, with several Sisters, among them Sister Eleazer (Mother Josephine), sailed down the Ohio to Cincinnati late in the Summer of 1845.

Sister Louis Regina (Mother Regina Mattingly) entered the Novitiate in August, 1843. She was born in Kentucky and educated at St. Vincent Academy, Union Co., under the direction of the Nazareth Sisters of Charity. Her ancestors (the Mattinglys and Clements) were from Maryland, which fact may have induced her to go back to the old home when called to the religious life. After making her vows she was sent to Cincinnati where she formed a friendship with Sister Eleazer which lasted through all the long years of trials and joys until her death, forty years later.

Sister Antonia was a novice who had entered at Emmitsburg, January, 1851, but in her heart as in the hearts of the others, was planted a deep love for the places made sacred by Mother Seton.

As we follow the work begun on the 25th of March, 1852, our soul's refrain must be "The Finger of God was there."

On account of her devotion to St. Joseph, Sister Eleazer Harvey had asked that her name be changed to Josephine, and Sister Louis Regina Mattingly, through love of Mary Immaculate, to Mary Regina. Sister Serena McCormick, tells how a little orphan girl played on the feelings of the pupils of St. Peter's

Academy when they reached school the morning of the 26th. The little one was dusting the school-room, and greeted them with the news that they were to have a "new teacher." They were grieved at the thought of losing Sister Eleazer, whom they loved very much, and were very loath to welcome another in her place. Eagerly and sorrowfully they waited, and ere long the former Sister Eleazer appeared as Sister Josephine. The same little side-play was enacted in Sister Louis Regina's room by another orphan and with the same result, the young ladies being strongly attached to their teacher.

Shortly after the 25th of March, 1852, Sisters Angela McKay, Gonzalva Dougherty, and Zoe Shaw, novices from Emmitsburg, presented themselves and were received. Sister Olympia McQuaid, who had made her Novitiate at St. Joseph's, came from New Orleans, recommended by Father Santon. Sister Mary Mark, Margaret Reilly, a novice; Sister Camilla Gibson, Frances Whelan, and Sister Albina petitioned, but were not accepted. Sister Melita Flood came unannounced and was allowed to remain a short while.¹

A letter from Father Maller ² to Archbishop Purcell at this time shows that the little band in Cincinnati was not forgotten and that fears were entertained of Sister Margaret George's influence, but Mother Margaret's principles were then what they had always been, steady adherence to what she thought the right. She desired to build up religion, not to destroy or weaken it. There is no doubt that with her influence she might have added largely to her Cincinnati house. The Sisters in general did not know of her adherence to the old

¹ Archives of Mount St. Joseph, Ohio.

² *Ibid.*

rules and dress for many months after the Cornette had been worn by them, for it must be remembered that travelling was then slow and correspondence rather expensive. Cincinnati ceased to be the resting place for the Sisters travelling from the East to the Southern houses, and so communication was cut off. The old friends did not lose sight of her and her work and the letters of Fathers McElroy, even as late as 1866, of Father John Hickey, of Father Deluol from France, and of many others are a delight and an edification to her religious posterity.

The regular Novitiate was commenced by the reception of Sister Vincent O'Keefe, April 3, 1852. On April 12th, Sisters Stanislaus Ferris, Baptista Flynn, Mary Francis Carson, and Mary Aloysia Lowe entered, and on April 30th, Sister Mary Magdalen Torpy. On August 5, 1852, Rev. Chas. Driscoll, S.J., opened the first retreat of the Cincinnati Community. There were nine professed Sisters, six novices, and two candidates to perform the spiritual exercises. In this retreat was planted the seeds of a holy friendship which lasted to the end of Father Driscoll's life, March, 1885.

Sister Mary Xavier Maddock entered on July 31st, Sister Mary Ignatia Phillips, August 7th, Sister Teresa Reichenberger, August 18th, Sister Cecilia Griffin, August 30th, Sister Mary Catherine McDermott and Sister Mary Elizabeth Conroy, September 4th, Sister Mary Borgia Kenny, September 25th, Sister Mary Ann Corcoran, September 25th, and Sister Dominica Lavan on October 15, 1852. This was an encouraging increase, and showed that the "Lord of the Harvest" was blessing the work of His zealous Spouses.

The institutions in charge of the Sisters were St.

Peter's Orphan Asylum on Third St. between John and Western Row, now Central Ave., and the St. Aloysius Asylum. The latter was used as a military prison during the Civil War and then as a school in connection with the Convent of Mercy.

Sister Sophia Gillmeyer was given charge of the Boys' Asylum on May 8, 1852. No hospital had as yet been opened by the Sisters, but in the beginning of the winter the most Reverend Archbishop bought the "Hôtel des Invalides" on Franklin and Broadway and the Sisters took charge of it. Here an Academy had been conducted by Mrs. Harriet Beecher Stowe and her sister. It was called St. John's Hotel for Invalids, in honor of the Archbishop's patron, St. John Baptist. Sister Sophia Gillmeyer was appointed Sister-Servant or Superior and Sister Anthony O'Connell succeeded her at St. Aloysius Asylum for Boys. Her experience of Philadelphia and New Orleans Hospitals rendered Sister Sophia an efficient guide for the undertaking.

Before ten months had elapsed, a new work of mercy had been added to the list of charitable offices and twenty members to the original Sisters: surely the Finger of God was there! Of these twenty several lived to celebrate their sixtieth and others their fiftieth anniversaries. At convenient intervals in this history, pen pictures of those dear veteran Sisters will appear, also of those who fought the good fight and went to their eternal reward ere the golden glow of their coronation Feast arrived. Of the first seven Sisters, a whole volume for each would not hold the tributes of love, gratitude, and justice from those who cherish even the simplest memories of their lives and their works. Anything belonging to them is held

in deepest veneration, while their words are cherished and handed down from generation to generation as a sacred guidance in all the duties of a Sister of Charity; their example is the ever-living picture placed above all worldly motives and happy is the Sister who "follows the pattern shown her on the Mount" whether Mt. Harrison, Mt. St. Vincent, or Mt. St. Joseph.

Their schools were prosperous, as the accounts of them in the *Cincinnati Commercial* and the *Catholic Telegraph* show, and the Orphan Asylum was constantly adding to its list of friends and therefore to its resources.

Cincinnati was now their *home* indeed and all things belonging to it were of special interest to them. They had always seen with pleasure how Catholicity had gone forth from it as from a centre with the zealous missionaries who travelled through north, south, and west. Did these see what future years would disclose in their own regard?

They rejoiced with all true-hearted Americans on the morning of July fourth to hear the Cathedral bells peal forth merrily "Hail, Columbia," which was followed by sacred airs for nearly an hour. It was a new experience to them that henceforth word from many of the large cities regarding church matters would not be the old homelike story of one great family — Mother Seton's — yet they were broad-minded missionaries and realized that God uses all instruments for the furtherance of His plans. The development of the country would need several great centres and so it proved.

Word came to Mother Margaret from her old home, Frederick, Md., that Bishop Chanche had died on July 22d after an illness of two weeks.

Rev. Chas. J. White, known so well as editor of the *United States Catholic Magazine*, and later for the *Life*

of *Mother Seton*, had been gathering statistics concerning her life and works for many years. On July 7, 1840, he wrote Bishop Purcell, "I would thank you very much for a few short extracts from the manuscript of *Mother Seton* of which you spoke to me in New York." He came to Cincinnati in 1851 for the letters and journal treasured by Mother Margaret. With the approbation of Archbishop Purcell, and making Dr. White responsible for their safe return, she parted with them temporarily. Dr. White took many notes of the early days from her well-stored memory and her personal recollections of Harriet and Cecilia Seton. Of the latter she would say, "Nothing more beautiful could be imagined than Cecilia was, even when sinking into the arms of death."

She gave Dr. White a full account of Mother Seton's children, boys and girls. The latter had been her pupils and for the former she entertained most affectionate devotion and sincere interest. The names Seton and Bruté are found in all her books and writings, and from the sentences in which they are found we form an idea of the depth of her love and reverence. Rev. Dr. White when returning the manuscripts wrote the following to Archbishop Purcell. The reader will note the apology for a comment on Mother Margaret's action and will know it refers to the non-affiliation with the French order.

"PIKESVILLE, Balt. Co., Sept. 22, 1852.

MOST REV. AND DEAR SIR:

You will oblige me by letting me know in what way I shall forward to you the manuscripts of *Mother Seton*, which I have in my possession, belonging to you. Shall I send them by Adams' Express or by private hand when a favorable opportunity presents itself?

Since our meeting at the time of the Council, it

has occurred to me that perhaps you were displeased with a remark that I made in reference to the step which Sister Margaret had taken. That remark, I believe, was simply an expression of regret, and I made it without being aware at the time, that her course in any way met with your approbation. Had I known this, my respect for you would have made me more reserved in the expression of my sentiments, or rather it would have led to an inquiry, instead of a declaration of opinion. I trust that if any exception was taken to my remark, this explanation will be deemed sufficient to exculpate me from any want of that regard which is due to the episcopal office, and which I have always entertained in a special degree towards yourself.

With great respect and esteem,

Your humble servant

CHAS. J. WHITE, D.D.¹

Most Rev. Dr. Purcell."

On October 9th, Rev. Sylvester H. Rosecrans, D.D., returned from the Propaganda, Rome. He was at once associated with Father Purcell in editing the *Telegraph* and appointed to St. Thomas' Church, besides having a professorship at the Seminary. He walked every day to and from Mount Saint Mary's and after his classes returned to his editorial and parish work.

In the *Catholic Telegraph* of August 21, 1852, there is a notice of a prospective Church in Cumminsville, and the article adds: "We believe it is the intention of the Archbishop to build in the same neighborhood an Asylum for Boys and probably a 'Mother House for the Sisters of Charity.'"

Sisters of Charity from St. Joseph's, Emmitsburg, on their way to California missions, being detained at

¹ Archives of Mount St. Joseph, Ohio.

Panama, employed themselves in waiting on the sick soldiers. Sister Honorine, who had been a nurse at Mt. Hope Institute, fell a victim to the disease — cholera. The others had scarcely reached San Francisco when Sister Mary Ignatius, who began a letter to give her Superiors word of their arrival, was stricken and died.

The corner-stone of the new church on Bank St. was blessed Sunday, August 29th, and on August 30th the ordination in the Cathedral at Cincinnati of the Reverends Richard Gilmour, John Quinlan, and John Riordan took place. They were Emmitsburg students and two of them were destined to wear the mitre.

Holy Trinity Church, built in 1834, was destroyed by fire on Monday, August 30th. The school and pastoral residence were badly damaged. On September 11th, the Cathedral steeple was struck by lightning and one arm of the cross was shattered. The electric current passed down to the clock faces and separated into numerous sparks of many colors doing no further injury. Few modern towers would have been able to resist such a concussion. A Protestant gentleman, Mr. R. M. Moore, afterward mayor of the city, was the first one to offer a contribution to repair the damage.

Eleven acres of ground in Cumminsville were bought from Mr. Jacob Hoffner at the cost of \$8000.00 for the Boys' Orphanage, and the church on Sycamore St. in which the debate was held between the Archbishop and Alexander Campbell became diocesan property at this time.

The Orphans' Fair held in Mozart Hall was a great success, clearing about \$2100.00.

Mother Etienne wrote the following letter to Arch-

bishop Purcell regarding the death of Miss Cassily, in religion Sister Thrascilla.

"St. Joseph's, Dec. 20, 1852.

MOST REVEREND AND RESPECTED FRIEND:

I have been directed by Rev. Father Maller to inform you of the death of your former child and our dear Sister, of the Seminary, Sister Thrascilla Cassily, which occurred at Mt. Hope on the 17th at 9 o'clock in the morning. I will quote for your consolation that part of the letter, which brought us intelligence of her happy demise.

'She breathed her last without a struggle or any distortion of feature, and we could scarcely believe that life was extinct, so placid and serene was her countenance. She appeared rather to be in a sweet slumber. Death had no terrors for her, she spoke of it as something very pleasant, and her fortitude and resignation edified all around her. No one ever heard a murmur escape her lips, or noticed the slightest motion of impatience. Shortly before she expired, on being reminded to unite her sufferings with those of Jesus — she smiled and said "I have no sufferings." Her confidence in God was unbounded as well as her gratitude to Him for bringing her to the Community, which (she said in her last moments) she would pray for, since she had done so little for it here.

We perceived last summer some symptoms of consumption to which she had appeared predisposed. We sent her to Wilmington, hoping that a change might benefit her, as it had done several others, who were sent thither to recruit, but she continued to decline so rapidly that at length we brought her to Mt. Hope.'

I humbly beg your good prayers for our beloved community,

And for your very unworthy servant in Christ —
SR. M. ETIENNE HALL."

It will be remembered that Mr. Cassily's house was the one first used by the Sisters of Charity on their

arrival in Cincinnati. Sister Baptista Flynn, still living, was to have gone to the novitiate at Emmitsburg with Miss Cassilly but was delayed. In the meantime the union with France had taken place and Sister Thrascilla Cassilly was very deeply affected by the change. God gave her the reward early as He did so often in the olden days of Mother Seton and in our pioneer times.

February 6, 1853, a preparatory meeting for election of Community officers was held, the Most Rev. Archbishop presiding. In the meeting the requirements of the Society were discussed, and the Sisters exhorted to beg the light of the Holy Spirit in their election of officers. On the next day, February 7th, the first election was held in the community room of the St. Peter's Asylum, resulting in the choice of

Sister Margaret George for *Mother Superior*.

Sister Sophia Gillmeyer for *Mother Assistant*.

Sister Josephine Harvey, *Treasurer and Secretary*,

Sister Mary Anthony O'Connell, *Procuratrix*.

The act of the election was drawn up and signed by Very Rev. Edw. Purcell and Rev. Jas. F. Wood.

Sister Angela McKay was appointed to take charge of the Mary and Martha Society, a charitable organization established for the benefit of the city's poor in 1838.

At a conference given to the Sisters on February 25, 1853, the Most Rev. Archbishop proposed to them that on March 25th they would make their vows for the space of five years, after that renewing them yearly according to the constitution. All consented and accordingly, on March 25th, the following Sisters made their vows for the five years, or until the 25th of March, 1858:

Mother Margaret George, Sisters Sophia, Josephine, Anthony, M. Regina, Antonia, Angela, Gonzalva and Zoe.¹

It may be well to remark here that there has been of late years an erroneous idea regarding the Vows of the Sisters of Charity. When the Order was established for the United States, those Communities having solemn Vows were not known in this country. With their advent to the United States about the middle of the 19th century and the coming of the Cornette Sisters of Charity in the second half of the same period, Vows became a subject of discussion.

The Cornette Sisters of Charity call themselves a lay Community and acknowledge no jurisdiction of Bishop or Archbishop other than that which he has over every Catholic in his diocese. They are under obedience to a Superior General and are directed by a Father Visitor in this country. Their vows are annual. The American Daughters of St. Vincent de Paul, the Sisters of Charity of Mother Seton, were instituted and approved by the first representative of Rome in this country, Archbishop Carroll, under whose jurisdiction the whole United States was placed by Pius VI in the latter part of the eighteenth century.

Archbishop Carroll had been a Jesuit and realized fully by theory and practice the value of a religious life. The Sisters of Charity established by him are religious held by the three Vows, Poverty, Chastity, and Obedience. They are Roman, too, and approved by Rome, though they have not a Cardinal Protector.

It was with a shock of surprise that the Sisters of Charity first heard that even persons of learning thought they offered themselves to God for a year at a time.

¹ Archives of Mount St. Joseph, Ohio.

Dear Sister Maryack; Balt^a. 26th April 1853

I owe you at least one answer
if yr. letter or letters to me in past time have not been
answered, or if they needed an answer — I trust that
you are getting along as, it seems, you should — Having
undertaken, for the greater good, all that you are
now doing — You will have to get young again in
yr. old age — Young in spirit at least, & that will
give vigor & activity & newness to the old body —

I rec^d. yr. letter telling of the safe arrival
of the Sister who left the Infirmary for yr. City —
I hope that she continues to be as contented as one,
future inhabitant of heaven, can be on the road —

The Devil seemed to be carrying all before him in
Ohio, but I believe he has received a check lately.
The B.V.M. will check him a little more, I trust,
till she realizes the prophecy of crushing his
calumniating head —

I send the sweet amiable omnipotent babe to
to protect you & receive you into his arms —

The lady who takes this is a M^{rs}. Gassaway,
a fervent Catholic whom I rec^d. into the church
some three years ago, she goes to join her daughter
in Cincinnati — Please to introduce her to the
Arch^b, to whom I send profound respects —

Yr. old fr. & host. Fr. F. Hickey
P. Vincent

FACSIMILE AUTOGRAPH LETTER OF FATHER HICKEY

Reminds me to my old children —

The young postulant petitioning to enter the ranks of the Daughters of Charity knows, or soon learns, that she is entering on a life contract and would not be received as a novice even on any other terms; that in taking her vows she gives herself to God eternally, although the Rule prescribes the yearly renovation which they regard as a sacred privilege.

Very Rev. Stephen T. Badin was called to his well-earned rest on April 19, 1853. Where in this wide country had not his footsteps pressed, carrying the word of Christ! Every Indian tribe of the Northwest knew him, for after acquiring a knowledge of their language, he gained their confidence and brought them into the true fold. The first priest ordained in the United States, he stood also *first* in example of zeal, self-immolation, love of man, and adorer of his God. Mother Seton's Daughters were happy to care for him in his last moments on earth. He was eighty-eight years old, when he died.

His sacred remains were deposited in the crypt of the Cathedral near those of Bishop Fenwick.

Great activity was shown by the Sisters in Cincinnati who had begun a wonderful undertaking with no resources. The property and other material requirements of Mother Seton's Community, for which several of them had labored a lifetime, had been transferred to the French Community. They must begin anew, and so they did with right good-will and no delay.

That they had the good wishes of their old friends in Maryland may be seen from Rev. John F. Hickey's letter to Mother Margaret.

DEAR SISTER MARGARET: "BALTIMORE, 26th of April, 1853.

I owe you at least one answer, if your letter or letters to me in past time have not been answered, or if they

needed an answer. I trust that you are getting along, as it seems you should — having undertaken for the greater good, all that you are now doing. You will have to get young again in your old age — young in spirits at least, and that will give vigor and activity and newness to the old body.

I received your letter telling of the safe arrival of the Sister who left the Infirmary for your city. I hope she continues to be as contented, as we, future inhabitants of Heaven, can be on the road.

The devil seemed to be carrying all before him in Ohio, but I believe he has received a check lately; the Blessed Virgin Mary will check him a little more I trust, till she verifies the prophecy of crushing his calumniating head.

I send the Sweet, Amiable, Omnipotent Babe to protect you and to receive you into his arms.

The lady who takes this is a Mrs. Gassaway, a fervent Catholic, whom I received into the church some three years ago; she goes to join her daughter in Cincinnati. Please to introduce her to the Archbishop, to whom I send profoundest respects.

Your old friend and servant

JOHN F. HICKEY.

Remember me to my old children."

On August 12, 1853, the council agreed to purchase a house and lot on the corner of Sixth and Park streets for \$8500.00 — \$2500.00 to be paid at once and notes to be given for the remainder, payable yearly for five years. The property was secured August 15, 1853, and a Boarding and select Day School opened in it on September 5th with three boarders and twenty-eight day pupils.

Mother Margaret, Sisters Regina, Ignatius, Dominica, and Magdalen formed the Faculty.

Very Rev. Edw. Purcell had purchased in July a piece of property on Mount Harrison (Price Hill) and

suggested that the Sisters buy, enlarge, and improve it for a Mother House, as none of the city houses were suitable for that purpose. This was decided upon, and without delay work began on the building which was of stone, and two stories high. Mother Margaret added the third story and the porches. Father Purcell visited the place daily, and looked after the progress of the work.

September 25th, the Sisters took charge of domestic affairs at the Seminary. While work was going on at the Mother House, Sister Dominica Lavan remained there as a guard, in case of fire, to supply the needs of the workmen, or, should accident occur, to be ready to give relief. She had no companion during the day, for the Sisters were not sufficiently numerous to spare more than one. At night one of the Sisters from the Seminary went to the "Stone House" to spend the night with Sister Dominica. Dear Sister Dominica lived to celebrate her ninety-third birthday. The whole Community knew her strength of character, her high sense of honor, her indefatigable energy, and her scrupulous cleanliness. All will enjoy this little story which she told on herself, for every culprit in the Community room knew Sister's abhorrence of dirt and disorder. To erect the porches on the new Mother House, it was necessary to make openings here and there in the walls for the placing of joists, and this, of course, sent showers of dust through every apartment. Can we not see our dear old Sister, duster in hand, carrying on a well nigh fruitless warfare? This amused Father Purcell who one day, coming through the house, saw the rooms through which he passed looking very orderly. A centre table on which a few books were placed was covered with a

little shoulder shawl, and he said, "Sister, I am afraid you are getting stylish." It did not take long for Sister to bring order out of chaos, when the breaking of walls ceased, and it took no longer for the quick-witted Father Purcell to read the character of Sister Dominica. Thank God she lived so long, an example to the hundreds who have seen her sterling virtues — as Sister Gabriella once said: "When Sister Dominica dies, everyone may say, 'There lies an honest woman.'" Sister Dominica received a visit from her brother who gave her a present of some money. Shortly after this Mother Margaret said to her, "My dear, you have bought our first horse and buggy."

On November 1st, Rt. Rev. George A. Carrell, S.J., and Rt. Rev. Ferdinand Baraga, Vicar Apostolic of Upper Michigan, were consecrated in the Cathedral. Father Baraga had come to Cincinnati in 1831 to assist Bishop Fenwick and was sent to the missions in the Northwest territory. Father Carrell was a Mountain student.

The Archbishop published his pastoral on the Immaculate Conception, in which he told his flock that they were exhorted, not commanded, to observe the Feast as a Holy Day. Falling on Sunday in the present year, the obligation of the Sunday would make it doubly solemn.

The Cincinnati Relief Union asked His Grace what provision the Catholic Church made for the poor. It is needless to furnish the answer here. With the Archbishop, Father Edw. Purcell, and Rev. Dr. Rosecrans to handle the subject we know the Relief Union was enlightened.

The term "His Grace" used above was not countenanced in those days. At one of the Councils, the members of the United States Hierarchy had discussed

the propriety of using the terms "My Lord" and "Your Grace" and decided that in this republican country Father, Bishop, and Archbishop would have a better effect.

This year the St. John's Hospital on Broadway and Franklin St. was opened.

The Medical Staff was composed of Doctors Mussey, Judkins, Mendenhall, Davis, Murphy, and Comegys.

The Church of Our Lady of Victory in Delhi Township was dedicated on December 4th by Father Stehle in presence of the Archbishop and a gathering of clergymen, many of them Franciscans.

The 16th of December welcomed in Cincinnati the arrival of the Most Rev. Cajetan Bedini, Archbishop of Thebes, and Apostolic Nuncio to Brazil. Archbishop Purcell and Bishop Spalding of Louisville met him at the railroad station and conducted him to the Cathedral residence. His Excellency spent Christmas and New Year's in Cincinnati after returning from a visit to Louisville.

A secret society, the German Turners, published in their official organ many calumnies about the Nuncio and hoped there would be found some *Brave man* to be the Brutus of this modern Caesar. Personal violence was threatened and an attempt on his life, but Catholics were alive to the danger. One night, before the movement had reached its height, a guard of Catholic gentlemen stationed themselves on the Cathedral steps to await developments; for there was a rumor that the church and house would be set on fire. After some time a band of men approached and finding the watchers there asked. "What are you doing here?" "Just playing a game of marbles," they replied. The questioners withdrew, but on Christmas night the mob,

carrying insulting transparencies and mottoes, marched from Freeman's Hall toward the Cathedral, where they were met by the police under Capt. Luken. The rioters fired on the police but they were quickly overpowered and sixty of them arrested, the others saving themselves by flight. It was with pride that the writer of this heard from the lips of Archbishop Purcell: "My child, your good father was one of the gentlemen who guarded my house when Archbishop Bedini was attacked." The sword-cane her father carried on that memorable occasion was an object of great interest in the family.

Although the Papal Nuncio was treated so inhospitably by the rabble, good citizens of Cincinnati were indignant at the dishonor to the name of the Queen City and His Excellency was shown the respect and reverence due him from his own. That he was burned in effigy by the low element but increased the admiration of the noble for his greatness of character. At Mount St. Mary's Seminary he was entertained in a manner befitting his dignity. The address in Latin and a Thesis, at which he assisted, delighted him very much.

On the Feast of the Holy Innocents, a Feast always spent by the Archbishop at the Asylum, the papal delegate ordained Rev. John N. Thisse in the chapel of St. Peter's Asylum. It was the twenty-fifth anniversary of his own First Mass beneath the Italian skies and the thirty-fifth anniversary of taking the ecclesiastical habit, when he was but eleven years old.

The Sisters of Charity had prepared a reception for him. All the Orphans of the four Asylums were present, made an address to him, and sang hymns and songs in a most beautiful and affecting manner.

With the help of the ladies of the city, the Sisters

turned the large refectory into a magnificent banquet hall. Here, as the honored guest of the occasion, the Archbishop, clergy, lay friends of the Asylum, and all the orphans dined with him. Writing to the Archbishop after his departure from Cincinnati, the Monsignor said: "It is in veritable gratitude for having been found worthy to suffer the outrages of the World for His Name's Sake that I send you the enclosed little offering for your dear orphans. Never shall I forget the beautiful Feast you gave me among them. Accept it, dear Archbishop and bless it, that I may have some share in the prayers of those innocent children and by them, as I trust, be protected from evil." He sent a special blessing to the Sisters who conducted the institution and a beautiful steel engraving which the Community prizes highly.¹

¹ Archives of Mount St. Joseph, Ohio.

CHAPTER XI

ARCHBISHOP BEDINI, NUNCIO — MAY PARTY — NEW ASYLUM — DOGMA OF THE IMMACULATE CONCEPTION DECLARED — MRS. PETERS — FIRST PLENARY COUNCIL OF CINCINNATI — MOUNT SAINT VINCENT — URSULINES OF CHARLESTON — BANK STREET ACADEMY — FATHER STEPHAN'S CHOIR OF ORPHANS — SECOND ELECTION — MARY HOWITT AND "THE CEDARS" — NEW MISSIONS — GOLDEN JUBILEE OF MOUNT SAINT MARY'S, EMMITSBURG — SITE OF CINCINNATI'S FIRST CHURCH GIVEN TO THE SERAPHIC ST. FRANCIS

1854-1858

NEW YEAR, which should bring mutual goodwill and consequently joy and gladness, was not the Feast of bliss 1854 should have been to Americans. The calumniators of Monsignor Bedini had aroused the turbulent and riots were not uncommon throughout the country. Cincinnati had her share of the undignified demonstrations but fortunately Catholics preserved an attitude worthy of all praise through the whole tumult. The treatment of the Nuncio became a subject of debate before the Senate, Mr. Cass of Michigan offering the resolution: "That the President of the United States be requested to communicate to the Senate, as far as he may deem it compatible with the public interest, a copy of any correspondence which may have taken place with the Government of the Papal States touching a mission to the United

States." Many of the Senators were surprised to hear of the outrages committed. Some thought it a matter for legislation by Congress, especially if Monsignor Bedini came in a diplomatic character. Others thought the States should regulate such affairs.¹

Rev. Dr. McCaffrey of Emmitsburg said Mass and addressed the boys of St. Joseph's Asylum on February 2d, their First Communion day. Doctor McCaffrey preached in the Cathedral on Sunday. What a delight Mother Margaret and the Sisters experienced in listening to the great orator, who was to them truly a friend and brother. He told them of a rumor that St. Joseph's Academy, Emmitsburg, was to be discontinued. The same report has been spread in late years.

On the 6th of March, Mr. M. P. Cassilly died in his 80th year. He was a benefactor to the Orphan Asylum, to the Seminary, and to several churches.

Bishop-elect Young preached in the Cathedral on Sunday. The first volume of the *Catholic Telegraph* was published by him in 1831. His consecration was set for April 23d in the Cincinnati Cathedral.

Sister Angela and a companion, who were sent for by a sick woman at the Commercial Hospital, were refused admittance, aftermath of the rioting.² Right Reverend John B. Lamy, on his way to Rome, paid his old friends in Cincinnati a visit. Father Ortiz and two Mexican students were with him.

Outdoor parties were a pleasure given to children in early days. Out from the city, up the hill to the grove opposite the Seminary on May first several hundred children from the schools climbed, making the air resound with their merry shouts. After a short rest

¹ *Catholic Telegraph*, Vol. XVIII, February 4th and 11th.

² *Ibid.*, March 18 and 25, 1854.

and a good picnic dinner, the bugle called them to order to select their May-Queen, her maids of honor, and train-bearers. Her crown was made of roses without thorns. In royal style she addressed her subjects and dutifully they responded. Her gracious majesty then conferred Knighthood of the green branch on one of her lieges, who was forthwith sent on an embassy with suitable retinue to erect an altar, where the Queen would set an example to all her subjects by placing thereon an image of her who is Queen of all Saints, and where all would place themselves under the guardianship of the Mother of Jesus. The procession was formed and repaired to a wide-spreading oak where the flag of our country pointed out the sign of faith. The Queen, followed by her ladies in waiting and train-bearers, took the lead and the long line of more than two hundred children sang with bird-like sweetness hymns to our Blessed Mother and closed with "Ave Sanctissima" as they knelt in the shade of the lofty monarch of the forest. This devotion over, their little feet sped over the greensward, and their hearts rejoiced in an afternoon of pleasure, until the going down of the sun warned all to retrace their steps over the winding way to the city. A witness of the scene cried out: "O parents, pray for the little ones and be careful that sin may never deprive their smile of such gladness."

On the first of June, the orphan boys took possession of the new St. Joseph's Asylum. Sister Anthony had chartered cars for the children and invited guests. Capt. Robert Moore, a true friend of the Sisters and children, though not a Catholic, met them at the station and saw that all were on board the train before time for starting. In ten minutes the party reached Cumminsville, then walked through Mr. Hoffner's lovely

grounds along shady walks, and broad avenues, amid conservatories, and over lawns interspersed with statuary of marble and bronze.

Passing through the gate the Asylum property was reached and in a very few minutes the Asylum was filled with delighted visitors. The children were seen everywhere, in the meadow, swinging from apple-trees, drinking from the clear spring, or helping the Sisters to dispense lemonade and cakes, cold ham and beef, strawberries and ice-cream. Mr. Tosso, the violinist, was there with his sweet music, Mr. Colliere with his beautiful hymns, Mrs. Fezzig with her German ballad, Mrs. Raymond and Mr. Keating playing voluntaries on the piano, and Miss Raymond giving "Charming May." Many others were enjoying "the light fantastic" (in a stolen way) and others trotting over the fields on horses they found *tired* of fence posts. Capt. Moore after placing twenty dollars in his hat passed it around for donations; these amounted to \$140.00 although collecting had been voted out of the programme. Mr. Francis Antoine Laireque of Montreal was among the guests. He had been a prisoner of war in Cincinnati in 1813. Captain of a company of chasseurs he and they were taken by General Harrison at the battle of the Thames and lodged on parole at the house of Mr. David Kilgour where he became acquainted with old residents.¹ He now met Colonel Whistler of Newport who had been prisoner of war in Montreal.

Confirmation took place in the Cathedral on June 4th. A missionary from the Winnebago Indians above the Falls of St. Anthony addressed the youthful soldiers of Christ.²

¹ Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, June 10, 1854.

² Reverend Canon Vivaldi. *Ibid.*

The citizens of Cincinnati combined with the civic celebration of July 4th, a feast of Charity for the Orphans. Boats left the bend of the Miami canal at Plum St. as early as seven o'clock and returned for those who waited for the parade in the city. It was made a memorable day and inaugurated the great efforts now of yearly occurrence for the welfare of the homeless.

Cholera visited the Girls' Orphanage at this time, having been brought there by a baby girl whose parents had died the night before. She was seized with violent pains on Monday evening and physicians pronounced the trouble Asiatic cholera. The child recovered but by Wednesday four other children had died, two were very ill, and seven others threatened. Those not stricken were removed to families and to the Seminary and no more deaths followed.

The schools were quietly closed on account of the contagion.

A letter from Father McElroy to the Archbishop at this time was like the visit of a very dear old friend and Father.¹

"ROXBURY (Boston), August 11, 1854.

MOST REV. DEAR FRIEND:

Yours of the 7th reached me at this place yesterday, where I am engaged in giving the annual retreat to the Sisters of Notre Dame, those of Boston and Lowell uniting with those of this house, in all 17, two had to remain in Boston and the same in Lowell. This place is admirably adapted for a retreat, retired from the public, well shaded with a variety of trees and shrubs, and nothing to disturb their silence or solitude. For a boarding school it is also most eligible, all that is necessary to have a good school is a commodious building, which I hope the Bishop will have erected this fall. I wish you could transfer a little (even) of

¹ Archives of Mount St. Joseph, Ohio.

your creative spirit into our diocese, that we might, at humble distance, emulate it.

On this day last week, I returned from New York where I gave a retreat to 131 Sisters of Charity! they number in all 164 at this time. I am sure you will be pleased to hear of their rapid increase, their school (boarding) closed the academic year with over 200 scholars — another large building 90 feet by 50, four stories high, of brick, is nearly completed and was quite necessary to accommodate the increased numbers.

If Bishop Fitzpatrick had been home, I think the offensive articles in *Brownson's Review*, would not have appeared — at least the one on native Americanism. I am told he is preparing an article in reply to what has appeared in the Catholic papers against him, whether in his own justification, or by way of apology, I know not. I hope, our Bishop will see it before it is printed. I have more confidence in his prudence than the Reverend Gentleman to whom he submitted the manuscript in the Bishop's absence. I think your letter to B. F. would be well received with any suggestions you may think proper to make. Brownson has been so far very docile to the Bishop in erasing whole pages, sometimes a whole article. If left to himself with his impetuous temper, B. would be a dangerous man. I hope he will humble himself and repair the past, and still do good service to religion in this country.

Sister Aloysia, Superior of this house, who is acting the part of Martha during this retreat, wishes me to present her kind regards as also for the other Sisters, who I am sure continue, as is their duty, to be mindful of you in all their good works and prayers. I had a few lines from Sister Margaret a few days ago, she appears as active and zealous as ever. The increase of years seems not to damp her spirits, or her exertions in behalf of the bereft orphan, sick, ignorant, etc. I hope our Lord will prolong her days, until she sees around her those that will perpetuate the many good works she has now in hand.

I am much pleased to find your escape from the

dangerous disease prevalent in your city. May God preserve your life many, many years for the good of His church and the salvation of souls is the prayer of

Your devoted friend and servant in Christ,

JOHN McELROY, S.J.

P.S. Be pleased to present my respects to your Very Rev. Brother — Very Rev. Mr. Collins, Rev. Mr. Woods, and all others that I am acquainted with."

On the Feast of All Saints, the President of Mount St. Mary's, Father Quinlan, later Bishop of Mobile, Ala., dedicated the Chapel of the new Mother House to the honor of God, under the special protection of our Holy Founder, St. Vincent de Paul. The Mother House was called Mount St. Vincent. Sister M. Ignatius Phillips made her vows on this day.

The Sisters were now incorporated as "The Sisters of Charity of Cincinnati, Ohio," and the Academy chartered according to the laws of Ohio.¹

A day of special joy throughout the world and in every church and chapel was the 8th of December, 1854. The Immaculate Conception of our Blessed Mother was an established dogma and all could participate in the joy of the Ephesians, when, as Father Dalgairns has written: "At length the great gates of the basilica are thrown open, and oh! what a cry of joy bursts from the assembled crowd as it is announced to them that Mary has been proclaimed to be, what every one with a Catholic heart knew that she was before, the Mother of God! The Ephesians themselves were not conscious till then how intense was the love of Mary which was buried deep in their heart of hearts. Men, women, and children, the noble and the low-born, the stately maiden and the modest

¹ Archives of Mount St. Joseph, Ohio.

maiden, all crowd around the bishops with acclamations. They will not leave them! They accompany them to their homes with a long procession of lighted torches; they burn incense before them, after the Eastern fashion, to do them honor. There was but little sleep in Ephesus that night; for very joy they remained awake; the whole town was one blaze of light, for each window was illuminated." As in those days in Ephesus, the home of the Beloved Disciple, whither he had taken Mary, his Mother and ours, the pulpit of her own Cathedral was filled, day after day, by the celebrated prelates of Christendom and St. Cyril of Alexandria delivered in majestic Greek his glowing defense of Her Queenly rights, so in every place the eloquence and love of Mary's sons were in our time poured forth in vindication of her peerless virginity. Earth was truly the footstool of Heaven that day and the glow of happiness revives as each year rolls round bringing her Feast of spotless gladness.

The glorious Pius IX has the love of the Catholic World for this proclamation. The Jubilee enjoyed by the faithful brought back peace of soul to many a wanderer from the path of our Holy Mother the Church.

In the Report of the St. Peter's Orphan Asylum for this year, 1854, it is stated: "Heaven seems to have spared the old and taken the young, this last year. There were thirty-two Saints — innocent children — called home by the Lamb, from St. Peter's Asylum."

The tenderness of Archbishop Purcell and his brother, Father Purcell, for these little ones was remarkable. Father Purcell said to the Sisters on one occasion: "I can always, without being told, recognize in the countenance of an orphan, the loss of parents.

There is an indescribable sadness or longing." His heart and hand went out to each and every one of them with ready help and sincere affection.

The Ursuline Sisters who had the Academy at the Gano Place, Bank Street, left Cincinnati and Sister Josephine and several companions took possession of it in February.

Regular Academic classes with music and drawing formed the curriculum. The Free School was continued and the half-boarders received. Mr. Smith taught the boys Algebra, Latin, Greek, and French. Father J. O'Mealy conducted examinations in both schools on the first and last Friday in each month.

The new chapel in the Asylum at Cumminsville was dedicated on St. Joseph's day by Rev. J. F. Wood. The Most Rev. Archbishop sang Pontifical Mass, assisted by Revs. Wood, Quinlan, and Luers (all Bishops later on). The choir was composed of orphans whose young voices, glad in the joy of the day, thrilled the heart of their venerable Father especially, and of all interested in their happiness.

Over the altar hung an elegant painting of the crucifixion lately procured from Rome. Flowers in profusion from the greenhouse of Mr. Hoffner made the altar beautiful to welcome the God of Hosts.

Sister Anthony welcomed in her own happy way all friends of the orphans and like our Lord in the desert "did not send them away fasting to their homes."

The Holy Week services are mentioned as being very imposing. The seminarists were well trained for the solemn functions, and the Passion, Tenebrae, Pange Lingua, and Christus Factus Est, given in their rich melodious voices, filled all the congregation with holy joy and piety. The Sisters with their pupils were

present and drank in all the meaning of Holy Church in those sublime services.

On account of the discourteous, insulting, and it must be admitted ignorant, articles written in the secular press about the Immaculate Conception of the Mother of God, the Month of May of this year was celebrated with special magnificence to atone for this dishonor to the Queen of Heaven. The little ones were taught the story of Mary's sinlessness, how our Holy Father had pronounced its dogmatic truth, how wicked people were crying out against it, and how they must in act and word show their belief in her stainless attribute and live the life of angels on earth to be near her in Heaven.

The Vicar General of Santa Fé, Rev. Joseph P. Macheboeuf, sang High Mass in the Cathedral on Sunday, the 6th. He visited the schools and the community-room of the Sisters, where he related many interesting accounts of the missions.

Mrs. Peter, a sister of General Worthington, was received into the Church during a visit to the Eternal City. Divine grace had spoken to her heart in Jerusalem, three years before. She did much good for religion in later years, by bringing to Cincinnati various religious orders.¹

In a conference which the Archbishop gave to the Sisters in the early part of May he told them of the First Plenary Council of Cincinnati to be opened on Sunday, the 13th, with imposing ceremonies. He asked their prayers as well as their help in arranging for the grand ceremonies and they considered themselves privileged to have a remote share in the great work of so many holy Bishops and learned theologians.

¹ *Catholic Telegraph*, May 12, 1855.

Besides the Archbishop, Bishops Lefevre, St. Palais, Rappe, Spalding, Carrell and Baraga and many eminent clergymen, Superiors of the various orders, and the missionaries, Rev. F. de Smet, S.J., and Rev. N. D. Young, O.P., were in attendance. Fathers Rosecrans and Coppinger were Masters of Ceremonies. Mr. W. C. Peters made the selections of music which were rendered by the Cathedral choir in an appropriate manner. String and brass instruments accompanied the organ. The vocal solos were very fine. Bishop Spalding preached the opening sermon. The Council closed on the following Sunday. On Wednesday, the prelates were escorted by the Archbishop to the new Orphan Asylum and were delighted to see the happiness of the children in their new country home. There were one hundred and sixty orphans in the house. The furnishing of the institution and the laying out of grounds had been a great expense to the Sisters. At a call from Sister Anthony the music lovers of the city prepared a concert which relieved the pressure of debt.¹

One of the Decrees of the Council provided that Mount St. Mary's of the West should be in future the Provincial Seminary.²

The exhibition of St. Mary's Academy, Sixth and Park Street, took place on the 13th of July and that of Mount St. Vincent, the Boarding School, near the Seminary, on the 14th.

As the exercises were the first at the new Mother House of the Sisters of Charity and the last at St. Mary's Academy, Sixth and Park Streets, we give the press notices from the *Catholic Telegraph* and the *Cincinnati Enquirer*.

¹ *Catholic Telegraph*, May 19 and 26, 1854.

² *Ibid.*, June 2.

“MT. ST. VINCENT’S ACADEMY

The first annual exhibition of Mt. St. Vincent’s Academy took place on the 14th inst. This institution was opened last fall for the education of young ladies. It is under the care of the Sisters of Charity, and is situated on an eminence overlooking the city of Cincinnati, within a few hundred paces of the Theological Seminary of the Province. The location is the most healthful and beautiful that can be imagined. Some three miles from the city, of which it commands a partial view through openings in the green-wood, it is ever favored with the freshest and purest breezes from the west bringing life and cheerfulness to its happy inmates; and as the wind seldom blows from the east, perhaps not oftener than in one out of a hundred days, Mt. St. Vincent’s and the lovely hills that surround it are almost entirely free from smoke and insalubrious vapors of the city. It must have been extremely gratifying and consoling to the paternal heart of the Most Rev. Archbishop who presided at the exhibition, as well as to the Rev. clergy of the city who watched with such interest the various exercises, to witness the youthful talent so gracefully and elegantly displayed on the occasion. The action and enunciation of the fair speakers, not to say anything of the native modesty which dwelt on every maiden brow, were perfectly correct and pure, highly creditable to themselves and to the good and accomplished Sisters whose lives and talents are devoted to the polite and Christian education of these dear pupils.

But I should wish to notice with special honor the young ladies who were conspicuous for musical taste and ability. The attainments of the pupils in this delightful branch of female education were perfectly astonishing, considering the short time that had elapsed since the opening of the Institution. Particular care is paid to the cultivation of this science, which at once refines and elevates the mind. One sweet little creature, not six years old (we remember her

name, Mary Jane Henry), executed some pieces on the piano with a touch quite surprising in one so young. All present were charmed with the interesting and intellectual treat afforded them, some resolving to give their children the opportunities for improvement and culture with which those of Mt. St. Vincent's were so signally blessed. Others again, regretted that they had no daughters to send there. This Academy is presided over by the Venerable Mother Margaret, one of the oldest Sisters of Charity in the United States, and one of the four first companions of Mother Seton. The young ladies under her truly maternal care are formed in the practice of the highest virtues of religion; and while taught these accomplishments, befitting the first stations in life, are trained to the discharge of those domestic duties which in ordinary course of events may hereafter await them. It is not too much to say, that the advantages to be derived at this Establishment, whether we regard its beauteous and healthful location or the elegant and useful education afforded there, cannot be surpassed by any other in the state. From a sense of its real merits, we *do* wish it success, and hope that as each succeeding year brings its honors to the head of the Venerable Mother of Mt. St. Vincent's, it will also bring increased prosperity to the Institution which she governs.

SPECTATOR.¹

PROGRAMME

Music — Turkish March, Maria Grogan, Cincinnati.
 Presentation of Flowers, Mary Jane Henry, Cincinnati.
 Address, Maria Grogan.
 Crown awarded both by teachers and companions to
 Mary Louisa Pickens, Warsaw.
 Music — "March from Norma," Maria Grogan.
 Music, Song — "Good News from Home," Martha
 Dodsworth, Cumminsville.

¹ *Catholic Telegraph*, July 21, 1855.

DISTRIBUTION OF PREMIUMS

Of Medals: Excellence, Mary Louisa Pickens; Improvement in Deportment, Martha Dodsworth; Music, Maria Grogan; Vocal Music, Mary Dodsworth, Cumminsville; French, Maria Grogan; Geography, Mary Louisa Pickens; Philosophy, Maria Grogan; Arithmetic, Martha Dodsworth; Sacred History, Rebecca Clements, Cincinnati; English Grammar, Maria Grogan; Diligence, Mary Jane Henry.

Music: Jeanette and Jeannott, Maria Grogan; Yankee Doodle, Maria Grogan.

Christian Doctrine: First class — first premium, Rebecca Clements; second premium, Maria Louisa Pickens. Second class — first premium, Cecilia Grogan, Cincinnati; second, Mary Jane Henry.

Recitation: On Heaven, Maria Grogan. Music, song — Ossian's Serenade, Anne Cassidy, Boston; Song — The dew is on the blossom, Martha Dodsworth.

Sacred History: First class — first premium, Maria Grogan; second premium, Martha Dodsworth; second class — first premium, Rebecca Clements; second premium, Mary Louisa Pickens. Music, song — "The Harp that once," Maria Grogan.

Recitation: Second Homer, Rebecca Clements and Martha Dodsworth; Song — "My home, my cottage home," Mary Dodsworth.

Orthography: First class — first premium, Martha Dodsworth; second, Maria Grogan; third, Rebecca Clements; fourth, Mary Louisa Pickens; third class — first premium, Mary Jane Henry.

Reading: First class — first premium, Martha Dodsworth; third, Cecilia Grogan; fourth, Mary Jane Henry. Music — Titania and St. Patrick's Day, Mary Jane Henry.

English Grammar: First class — first premium, Maria Grogan; second, Martha Dodsworth; second class — first premium, Cecilia Grogan. Music — Sleigh-ride Polka, Maria Grogan.

Recitation: The Sisters, Rebecca Clements and

Elizabeth Morgan of Cincinnati. Song: "Massa's in de cold, cold ground," Elizabeth Morgan.

History and Philosophy: First class — first premium, Maria Grogan; second, Martha Dodsworth.

History: Second class — First premium, Rebecca Clements; second, Mary Louisa Pickens.

History: Third class — first premium, Cecilia Grogan.

Botany and Mythology: First premium, Maria Grogan; second, Martha Dodsworth. Music — Ravel Polka, Maria Grogan; song — Home Again, Martha Dodsworth.

Recitation: Wasp and the Bee, Mary Jane Henry; Scene in Prison, Martha Dodsworth and Rebecca Clements; song — Strike the Harp Gently, Maria Grogan.

Arithmetic: First premium, Martha Dodsworth; second, Maria Grogan; third, Mary Dodsworth; fourth, Rebecca Clements. Music — Carnival of Venice, Maria Grogan; Song — What is Home without a Mother? Mary Dodsworth.

Writing: First class — first premium, Rebecca Clements; second, Maria Grogan; third, Mary Louisa Pickens; fourth, Cecilia Grogan and fifth, Mary Jane Henry.

Composition: Premium, Rebecca Clements.

Music Premiums: First premium, Maria Grogan; second, Martha Dodsworth; third, Rebecca Clements; fourth, Mary Jane Henry.

Vocal Music: Premium, Mary Dodsworth.

Recitation: The School Mistress; music — Junior Concert, Mary Jane Henry & Co. Song — Ah! for Wings.

Tapestry: First premium, Mary Dodsworth; second, Rebecca Clements and third, Martha Dodsworth.

Testimonials of approbation for Anne Cassidy, Elizabeth Morgan, Mary Morgan and Cornelia Morgan.

Not having been attending school sufficient time to have premiums, Clementine Effry and Mary Jane Denessy.

Recitation: Farewell — Spanish Retreat."¹

¹ *Catholic Telegraph*, June 1, 1855; Archives of Mount St. Joseph, Ohio.

From the *Cincinnati Enquirer*

"ST. MARY'S ACADEMY

The fresh-heartedness, innocence and goodness of children constitute true beauty and answer to that subtle sense of a cultivated nature known as poetry. The contemplation of, and acquaintance with, childhood have power to make the heart grow young again and lift the spirit from the noise and sufferance of the world to the clearer air of untaught philosophy and the quiet dream realm of a purely physical sphere. The sight of joyous children, unbiased yet by circumstances, unharmed by sad and stern experience, must even act like sun and shower upon our germ of good, and make it blossom up to beauteous life; while memory, casting off her robe of gray and pilgrim shoes, goes smiling back, all lovely as of old and gathers laden arms of flowers, whose aroma remains when they have drooped and died.

By such an array of innocent and intelligent children were we gladdened, last Friday afternoon, while attending the annual exhibition of St. Mary's Academy, on the corner of Sixth and Park streets, and receiving through our gratified senses the indication of their excellent training and cultivated progress.

The literary exercises were of a most interesting character, and were composed of brief addresses, in prose and verse, dialogues, vocal and instrumental music, and the distribution of such premiums as the fair and youthful students had deserved during the year by their diligence and advancement. We were surprised to observe to what a remarkable ease, elegance and propriety of elocution the girls had attained, and how thoroughly they appreciated the nicest distinctions of meaning in what they recited. They far excelled boys of their own age whom we have observed on similar occasions and induced us to believe with Plato and the other Athenian philosophers, that the female mind is not so inferior to the male as it is different and distinctive.

The music was not executed by the girls, in consequence of their not having had sufficient instruction during the session to render them proper performers in public, but many of them obtained proper rewards for the progress they had made, and the abundant talent they had manifested for the melodious art.

We have rarely seen a school better conducted, judging from what we observed on the exhibition day, and girls more zealously instructed than those of St. Mary's. They were most tastefully and elegantly attired, and when they came forth to declaim, or receive some beautiful present from their teachers, their radiant and glowing faces proved the truthfulness of the identity of happiness with industrious virtue.

The Sisters of Charity, under whose management is St. Mary's Academy, may well feel a laudable pride in the success with which their labors have been crowned, and experience a new sense of their worthiness in the consciousness of directing so successfully the growth of the intellect, while they train in shapes of varied beauty the outspreading tendrils of the heart."

At a Council meeting of the Sisters at which the Archbishop presided, he directed the Sisters to transfer the orphan girls to St. Joseph's, Cumminsville.

The St. Peter's Asylum now became St. John's Hospital.¹

Drs. Mussey, Mendenhall, Murphy, and Foote agreed to make necessary repairs and changes if the Archbishop would give the building to the Sisters *rent-free* for one year.

In event of the experiment succeeding, the Sisters would pay rent after the first year; in case of failure, they would resign the charge. It remained and won a great name for itself during the Civil War.

¹ *Catholic Telegraph*, September 8, 1855.

St. Mary's Academy, Sixth and Park Streets, was closed, as the Sisters had now taken the St. Peter's Academy on George Street. The house in Park Street was offered for rent until such time as it might be sold to advantage. On September 5th, the St. Peter's Academy on George Street near John was opened for pay and free pupils.

Sister Josephine was transferred from the Bank St. Academy and Sister Regina succeeded her as Superior. On April 12th, the Ursulines had given up this school. Some of them joined the Brown County Community, others returned to their convent in Cork. Later, in August, 1857, some Sisters who had gone to St. Martin's, Brown Co., left for Springfield, Ill., whither they were invited by Bishop Juncker and others went to Charleston, S.C. These Sisters had formed a deep friendship for our Sisters, as is shown by their letters.¹

"URSULINE CONVENT, Oct. 14th, 1858.
Columbia, South Carolina.

MY VERY DEAR MOTHER MARGARET:

I feel it quite a privilege to write to one who has so long been consecrated to Almighty God in Religion, and I hope you will have the kindness to give me some good advice, and to teach a beginner how to act. You already know much better than I can tell you, all the difficulties, irregularities, and fatigue attendant on the beginning of a new house, therefore, I need not say what we have to contend with. Our poverty is our greatest, perhaps our only, difficulty. We cannot have our observances regular as we would wish, but it is astonishing that with our small numbers we succeed so well, as even to have our lecture at table.

We have about thirty pupils between day pupils and pensioners, and the number is increasing, so that we are kept very busy by their studies, music lessons, etc.

¹ Archives of Mount St. Joseph, Ohio.

We feel truly grateful to you, my dear Mother, for your fervent prayers, and to Sister Anthony for hers and those of the Orphans. We beg that you will be so kind as still to remember us. We already feel that it is to prayers we are indebted for the many spiritual blessings we enjoy. We cannot feel sufficiently grateful, that we have never been obliged to go out of our convent since the day we entered it — not even to make our necessary purchases. The house — which is about the size and appearance of our Bank Street convent, and is of brick, painted stone color — was finished before we came, and one of my brothers who resides in Columbia has done all of our out-door business for us, and sent us a servant whenever we wanted one. The Rev. Pastor gives us Mass every morning in our exterior chapel which is attended by strangers, while we kneel in an adjoining room — and confession every week. We instruct the children of the congregation as well as our pupils every Sunday, and in the evening teach Catechism to the negroes. In this way we feel grateful to Almighty God, that He accepts our poor services, and gives us, who are so undeserving, the many blessings which we enjoy.

We were so fortunate a day or two after our arrival as to have a postulant proposed to us. She is a very sweet, interesting girl and promises to be a good and fervent religious. If we were not so poor we should have more, for we are anxious to have a numerous community — but we are wholly dependent on the Bishop for our means, and the ravages of the yellow-fever have plunged him in debt for the dear sufferers and their orphans. We feel, therefore, that it would be ungracious in us to ask for what they need so much more than we.

We see by the papers that our Reverend and respected friend, Father Purcell, will soon be consecrated Bishop. I think that will be a generous and acceptable sacrifice, and I trust that our Lord will make him as saintly and lovable a Bishop as the dear Archbishop. Please when you see them, dear Mother Margaret, give them

our best respects, also to Revs. Fathers Collins and Whelan to whose wishes we will always feel indebted. Would you please give my love to Sister Louise and beg her prayers for our little community. I wish I could have seen her when passing through Cincinnati, but I was not at liberty to go out, except as you saw me. The remembrance of our pleasant visit to 'Cedar Grove' is very gratifying. We almost envy you your beautiful home and grounds — but we prize still more obtaining yours, Sister Anthony's, and the orphans' prayers.

Monday 18th. To-day we have received letters from Brown County and are truly sorry to hear that dear Mother Superior and some of our Sisters have been quite indisposed. We will go to Holy Communion for them to-morrow. Their labors are arduous and we trust that they may be soon quite well again. We have also heard from our own Sisters in Springfield. Dear Mother Joseph wrote us a very gratifying letter not long since. I was quite disappointed that she did not accept my brother's invitation to come south, but now I think it is all for the greatest glory of Almighty God, and that it is only self-love in me and sloth that makes me hate so much to be the Sister Superior. It must be very meritorious to serve year after year in such a position. Please, dear Mother Margaret, pray for me that I may do my duty in a manner most pleasing to our Lord, and may not be a source of trial to our good Sisters. I hope that you will have the kindness to write to me before long and tell us all about your Academy at Cedar Grove. Again recommending myself and Sisters to your fervent prayers, those of Sister Anthony and the dear orphans,

I remain, dear Mother Margaret,

Your truly grateful and affectionate Sister in Christ.

SISTER M. BAPTISTA LYNCH. Supr."¹

The St. Augustine Congregation on Bank Street was very poor, the boarding and day school was insufficient

¹ Archives of Mount St. Joseph, Ohio.

to provide for the maintenance of the Sisters, and the winters at that time were very severe. Fuel, if they had any, was scarce and light almost a luxury.

Sister Josephine Harvey knew from experience the trials of that mission, and now, as Sister-Servant of the George Street mission, by no means affluent, she would frequently take a basket filled with tea, coffee, sugar, bread, a few eggs and tallow candles, and, accompanied by one of the pupils, go to Bank Street School with her offering. Walking so far in those days, meant very much, for the streets were not cut through evenly, nor the sidewalks paved as now. There were intervening ditches, and sudden descents, as Mary Corcoran, afterwards Sister Dolores, found to her cost. Being Sister Josephine's companion one day, and carrying the basket, she was occupied looking at some object of interest to her childish fancy, when down she went, and her basket, filled with tea, coffee, sugar, candles, etc., was deposited in the mud. She could never forget the disappointment of Mother Josephine's face, although she did not receive the slightest reprimand, nor could she have understood how much that small basketful meant to both houses, the candles especially. Mother Josephine was always very careful of money. It is related that in those days she gave to one of the orphan girls, who was going to market for her, a silver quarter, with a list of articles to be purchased and then added, "Be careful, darling, of the change." Fortunately provisions did not cost as much then as they do now.

Father Edward Purcell was confessor for the Sisters and often he found them with little to keep them alive except their zeal and love for God. It is unnecessary to add that they were not cold and hungry long



ST. JOSEPH ORPHANAGE, CINCINNATI, OHIO



THE GOOD SAMARITAN HOSPITAL, CINCINNATI, OHIO

after his visit, and it was possibly due to his representation that the mission was closed and the Sisters removed in less than a year.

Mother Margaret was pained to hear of the death of several Sisters in Norfolk and Richmond, Virginia. Yellow fever had been claiming many victims from the place endeared to her in days past.

The Boys and Girls of the German Protestant Asylum accepted an invitation to attend the Fair for the Catholic Orphans. They enjoyed the good things prepared for them and delighted every one with their beautiful singing. The children of the Elm Street Asylum were invited to the same Feast but the Matron declined. The children from the St. Aloysius' home added to the pleasure of the day by their presence and lively music. It was indeed a feast of the heart for the little ones and had a happy effect upon those who witnessed the meeting and shared in its happiness.

The Fair of this year was considered one of the most successful ever held in the United States. The Young Men's Catholic Literary Institute invited two celebrated lecturers to Cincinnati, the former Episcopal Bishop of North Carolina, later a Catholic, Dr. J. Silleman Ives, and Donald McLeod, Esq.

The Ohio furnished a novelty for pedestrians during the beautiful moonlight nights of this time in the bridge of clear crystal ice, solid as rock, over which heavy loads of flour, wood, or other merchandise, and sleds with tons of iron were drawn with safety.

A new departure was tried on the last Sunday of 1855 in the Cathedral, when the Orphans of the St. Peter's and St. Joseph's Asylums sang the choral parts of the High Mass which was celebrated by Father

Wood. The children's choir, ten boys and ten girls, was directed by Father Stephan. The youthful and well-trained voices which filled the church with melody and the unconscious and transparent piety elicited expressions of admiration from all and caused tears of joy to come unbidden to the eyes of many. At Vespers and Benediction the young choir was equally impressive. The *Ave Maria Stella* and *Tantum Ergo* produced a thrilling effect. *Ave Sanctissima* and "*Never Despair*" were sung at the Archbishop's house and again in the evening at the meeting of the St. Peter's Benevolent Society.

It was proposed to have the orphans sing at the various churches on different festivals.

Very fine music was rendered in many of the churches at this time, in the Cathedral and St. Patrick's especially. On Sunday, March 30th, a grand sacred concert was given at the Cathedral to pay the cost of introducing gas into the church. The *Sancta Maria*, *Pro Peccatis* and *Inflammat* from the *Stabat Mater*, *Alma Virgo*, *Memorare*, *On Mighty Wings*, and the *Grand Magnificat* from the *Gloria* of Mozart's *Twelfth Mass* were the principal numbers. The last, with orchestra and organ accompaniment, was said to be most sublimely effective.

The chapel at the Asylum was crowded on Sunday when the Archbishop sang the High Mass, gave the Bread of Life to seventy-two children, and confirmed them. He spoke on the Gospel of the "Vine and the Branches." Father Quinlan addressed them in the afternoon and Father Stephan presided at the organ surrounded by his choir of orphans. The altar was adorned with exquisite flowers, the offering of Mr. and Mrs. Hoffner. Magnificent specimens of the *tropo-*

leum tricolor and of the azalea excited the wonder and admiration of all present.

Sister Anthony prepared another gala day at the Asylum, Wednesday, May 7th. Father Boudreaux, S.J., finished a retreat that morning for the Immaculate Conception Sodality of over two hundred members. It was their Fifth Anniversary and Sister Anthony had invited them to spend it at Cumminsville. They assisted at five o'clock Mass and received Holy Communion at St. Xavier Church. At eight o'clock they met and marched to the railroad Station where they took the cars. To the music of their own band they marched from the Cumminsville Station to the lawn in front of the Asylum where Capt. Hudson had them go through military exercises, after which cricket, football, and other games became the order of the day. About twenty little orphans entertained the guests with good music, many of them performing on the piano with surprising skill.

On the arrival of the Most Reverend Archbishop, he with Father Acmael and other invited guests all sat down to a sumptuous dinner prepared by Sister Anthony and the other Sisters. The Archbishop made a very happy speech and was answered by Rev. Jas. Meagher of Columbus. Solemn Benediction was given by the Archbishop at which the orphan choir sang admirably. All repaired to the hall on the third floor to hear addresses by Mr. Edward Moore of the Senior Sodality, and Master Joseph Cowell of Holy Angels Society.

Father Acmael was presented with a fine patent lever hunting watch by Prefect Hickey, who made a very appropriate speech to which Father Acmael replied very touchingly. A vote of thanks was given Sister Anthony for pleasures long to be remembered.

Again on Corpus Christi, the place resounded with hymns and canticles. The Feast was observed everywhere with extraordinary solemnity and splendor. At the Cathedral the custom of strewing rose leaves in the path of the Blessed Sacrament, was introduced while the altars were bowers of roses and the aisles exhaled sweetest fragrance from the blooming boughs and branches.

The solemn Mass, *Coram Sanctissimo*, was sung under the shade of a venerable tree at Cumminsville by the Archbishop, who was assisted by Fathers Untertheimer, Quinlan, Vanden Driesche, Rosecrans, Stephan, scholastics and by seminarists from St. Xavier's and St. Mary's. About four hundred children, orphans and school children, waved flags with appropriate mottoes during the procession. There were two bands of music and two choirs. At the different altars which were dreams of beauty, Fathers Vanden Driesche, Rosecrans, and Quinlan made short but beautifully fervent addresses followed by Benediction. The keynote to all these demonstrations was that, since the Holy Father was doing all in his power to make the Immaculate Mother of Jesus known and venerated, the children of the Church should reverence and honor the mystery of love, the Blessed Sacrament, which neither Angels nor men can worthily celebrate.

At Emmitsburg, the route of the procession was along the paths laid out by Bishop Bruté in the sacred days of the past.

In Rome, the Holy Father carried the Blessed Sacrament in the Corpus Christi procession and the entire family of the Grand Duke of Tuscany knelt in the balcony of the basilica of St. Peter's.

St. Mary's of the Woods was in mourning on May

14th for Sister St. Theodore, Superior General of the Sisters of Providence in Indiana. Like Mother Seton, she had made this new world her debtor and the works of her religious daughters were directed to the religious education of the young. The Sisters of Charity knew how to sympathize with their bereaved Sisters in Indiana and joined with them in prayers for the glorification of God's uncanonized Saint.

As the weeks and months rolled by, vacation approached and the usual closing scenes of school. We find comments from the daily papers, *Commercial* and *Enquirer*, about Mt. St. Vincent on the "hill-top," Mt. Harrison, St. Mary's Academy, Bank St. and St. Peter's, George St. The music, elocution, grace, and dignity of the pupils in each school are noted and the Superiors of each have the following eulogy: "Mt. St. Vincent is under the control of Mother Margaret, one of the Sisters of Charity, who, during thirty years, has been engaged in the Eastern cities and our own, in the instruction of young ladies. A lady of fine intellectual capacities and extensive cultivation, possessed of a number of accomplishments and a remarkably refined, amiable, and gentle disposition, Mother Margaret is particularly qualified to understand the nature of girls, rear them in the most careful and desirable manner, and impart to them a substantial, yet polite and finished education." The writer adds: "The fair students, among whom are many of the daughters of our oldest and most respectable citizens, appeared to great advantage on the occasion and exhibited a clearness of mind and a degree of intelligence with a self-reliance and an elegant ease, that could only have been acquired under the most com-

petent instructors." The *Enquirer*, after speaking of the exercises at George St. Academy, in terms of praise remarks: "Sister Mary Josephine is a lady well capacitated by nature, education, and experience to preside over the instruction of children and young ladies. She has succeeded in placing her school in a most prosperous condition. The system of education is complete and the teachers are indefatigable in their exertions to advance their pupils."

Sister Serena McCormick is mentioned several times in the list of prize winners at this commencement.

The two papers give notice of St. Mary's, Bank St., and speak especially of the "musical advantages" and praise the "oratory" displayed. One hundred and twenty pupils were in attendance, "Most elegantly habited," with an "ease and modesty that evinced their careful training." Besides its educational advantages and the direction of Sister Mary Regina, a most successful instructress, the Academy has the charm of delightful location with spacious and highly cultivated grounds.

After the above exercises were over and the little ones from the various schools had said a temporary farewell, their teachers, the Sisters, looked forward with eagerness to the Spiritual Exercises awaiting them. July 15th brought Father Keller, S.J., to the Mother House, Mt. St. Vincent, armed with "Manresa" and all the other spiritual weapons for a Retreat. Twenty professed Sisters, four novices, and two postulants entered into solitude for eight days and they seemed to have enjoyed the stay in the "desert" exceedingly, for that retreat of Father Keller's and its influence on the Community has been handed down by the "ancients" as one never surpassed. A second

retreat with three professed Sisters, four novices, and three postulants followed.

Between the two retreats, on July 25th, the second election of the Community Council was held with the following result:

Mother Margaret George, *Mother Superior*
 Sister Josephine Harvey, *Mother Assistant*
 Sister Regina Mattingly, *Treasurer and Secretary*
 Sister Anthony O'Connell, *Procuratrix*
 The Act of Election was signed

✠ JOHN BAPTIST, Archbishop of Cincinnati
 E. T. COLLINS, V.G.

Twenty-three professed Sisters were present at the election and cast their votes. Sister Gonzalva Dougherty was absent on account of illness.

Mother Margaret's heart was full of hope for her little Community, and full of thanks to God, Who was blessing her work far beyond imaginings. Her thoughts travelled over many decades and the memory of old days came back. Like Mother Seton, whom she would have followed to the letter, if possible, she gave much thought to the novices on whom the future would depend. Stress of work made it necessary to use them elsewhere than in the Mother House, therefore the Council passed a resolution which made each Sister-Servant for the time being Mistress over the novices confided to her care. It was hoped this might take the place of the direct novitiate training until a sufficiency of professed Sisters would render it unnecessary to use the novices on the missions.

Sister Regina Mattingly received news of the death of her father, Mr. Augustine Mattingly, in the 58th

year of his age. He was a native of St. Mary's County, Maryland, had settled in Kentucky, and later went to Illinois, where he died a most holy death.

All the institutions received, in September, a letter from the Archbishop requesting them to be very prompt and accurate in sending statistics for the *Catholic Almanac*.

The Office of the Blessed Virgin became a very popular devotion during the year 1856. Father Quinlan, rector of the Seminary, and instructor of the pupils at Mount St. Vincent, applied to Rome for the foundation of the Sodality of the Blessed Virgin and received the Diploma.

The new German Catholic Orphan Asylum was opened in November. The place is now called Bond Hill.

The year 1857 was ushered in by weather, so intensely cold that the river was solidly frozen over. Coal became very high in price accordingly and many of the factories suspended work. Speculators imposed on the credulity of the councilmen by obtaining certificates to bring wood for distribution among the needy. The papers shown to the Ohio and Mississippi Railroad which had been bringing wood and selling it at \$4.00 per cord, gained the speculators the right to free transportation on the grounds of charity — but, they sold the wood to the poor at from \$8.00 to \$12.00 per cord. These same men monopolized all the coal brought by the Marietta Railroad. An indignation meeting was held and this criminal course of action abolished. The Asylums, Mary and Martha Society, and all charities felt a heavy strain this winter.

Mr. O'Connor and Mr. and Mrs. R. R. Springer came forward with abundant and ready help. All

Catholic institutions, the Orphan Asylum included, were taxed at this period by city officials.

The school in Bank Street was closed on February 7, 1857, the property having been purchased for a Magdalen Asylum to be in charge of the Sisters of the Good Shepherd. The closing of this mission was very opportune, as the Pastor of St. Joseph's Church, Dayton, Ohio, the Rev. David Kelley, had wanted the Sisters to open a day school and academy there. The Council met and accepted the offer of the Rev. Father, and on March 16th, Sisters Regina Mattingly, Mary Cecilia Griffin, M. Celestia Murray, and Pauline Leo, left Cincinnati for the new foundation. A few weeks previous Mother Margaret with the advice of her Council made a proposition to the Most Rev. Archbishop to exchange the property on Mt. Harrison and that on the corner of Sixth and Park Street for the home of Judge Aldersen, situated on the plank road about three miles from the city. Time was asked for reflection, and on March 3d, His Grace having consented to the transfer, the Sisters took possession of the "Cedars" and named it Cedar Grove, after Sister Sophia's old home in Maryland.

Mary Howitt, the English authoress, visited her sister, Mrs. Aldersen, in 1845 and in a beautiful little story, called "Our Cousins in Ohio," gives an account of her year's stay. The house in which she spent those happy twelve months is still standing, with the old porch and trumpet vine, the porch weaker by age, and the vine sturdier and stronger. The spring house with its lattice work, the lane to the pasture and spring, the old sycamore and catalpas, as well as elms and cedars still remain. Locust Ave. is now guarded by maples; the locusts, having lived their natural term,

fell in the year 1888, hollow within, and well perforated by the borers of many years — the woodpeckers.

Over forty years ago, the house was condemned, but it is still used by the Sisters, each one in authority feeling it almost sacrilegious to destroy the old landmark.

On December 20, 1856, the Sisters of Charity in New York purchased the house of Edwin Forrest, Esq. — Fonthill — situated on the Hudson near Yonkers. The price was \$100,000 and the extent of the grounds fifty-five acres.

Mount Saint Vincent formerly occupied a site included in the limits of Central Park as marked out by the municipal authorities, and as the city was encroaching upon the province of the Academy the Sisters were pleased to find the romantic spot overlooking the noble Hudson River. They took possession of it on February 2, 1857, by placing a statue of Mary Immaculate on the premises. In addition to a check for five thousand dollars, Mr. Forrest made very generous terms with the Sisters.

Rt. Rev. James F. Woods was appointed Coadjutor of Philadelphia and Dr. McCaffrey of Emmitsburg, Bishop of Charleston. The latter declined and the country was glad for the sake of the "dear old mountain," the College of Mount St. Mary's, Emmitsburg, which was losing now its Professor of Theology in the person of Dr. Wm. Henry Elder. Letters Apostolic appointing him Bishop of Natchez reached him in April. Much regretted, he left the College, the students having presented him with his episcopal ring which he gave to Very Rev. Thos. S. Byrne on the occasion of the latter receiving the title of Doctor. The ring is now in the museum of the Sisters of Charity.

Mrs. Sadlier of New York sent the Sisters in Cincinnati an elegantly bound volume of the *Life of the Blessed Virgin* by Orsini; the firm of Dunnigan & Bro. sent them Haydock's *Catholic Family Bible*.

On Sunday, May 27th, Bishops Wood and Juncker were consecrated in the Cathedral. Philadelphia and Alton were taking two of Cincinnati's exemplary priests. How often the choice fell and continues to fall on the devoted priests of the diocese! The spirits of Bishop Fenwick and his successors and the holy missionaries hover around the place.

Among the clergy present were several who later carried the crozier and wore the mitre. On Monday the newly consecrated Bishops and many of the visiting prelates visited Mount St. Mary's Jr., as it was affectionately called, and our beautiful new Mother House near Warsaw, returning at six o'clock to assist at Benediction in the chapel of the Sisters of Notre Dame.

Rt. Rev. Dr. Elder, Bishop of Natchez, celebrated Solemn High Mass on Ascension Day. Very Rev. E. T. Collins, Rev. J. Quinlan, and Rev. Wm. Barry assisted. What a gathering of "Mountaineers"! Did Bishop Elder have an intuition that in the next few decades of years great changes would take place and that, leaving his Southern diocese, he would return to Cincinnati to find such a desolate change?

The Feast of Corpus Christi was celebrated at Mount St. Vincent and the pupils from George Street Academy were invited to join the boarders at Cedar Grove in the procession to the various altars erected in this paradise of earthly beauty. The Sodality Band from St. Xavier's, in full uniform, was followed by young ladies, all in white with veiled heads and carrying

Agnus Dei banners, by little children wearing crowns of flowers and bearing baskets of snow-ball blossoms and roses, and by censer-bearers ready to swing cloud after cloud of fragrant incense before our Triumphant King. The canopy was carried by Mr. W. B. Barry, Mr. Michael Considine, and two students from Mount St. Mary's. Then followed the Sisters and novices.

Rev. Wm. Barry, recently ordained, celebrated Solemn High Mass beneath a wide-spreading apple tree, Father Quinlan, and Mr. Huber, a seminarian, assisting. The choir consisted of the Sisters and Mr. Schatzman.

Very Rev. F. Oakley, S.J., Rector of St. Xavier's, kindly took Sister Gertrude's place at the melodeon, where he was a master.

Rev. Dr. Rosecrans the orator of the day pleased his audience while inspiring them with love for the Holy Eucharist. Benediction having been given at the main altar, at the sound of a silvery bell the procession formed and, our Lord enthroned like a Prince in His Sacrament of Love, moved from altar to altar, receiving the homage of His children's love and giving them treasures of His Grace and His abiding blessing.

Mother Margaret served dinner to her guests. Vespers followed and all thanked God for a happy day.

The beautiful Gothic chapel of Mount St. Mary Seminary was consecrated on the Archbishop's Feast, June 24th. Rev. Dr. Keogh of Pittsburg delivered a lecture on "The Church and Education."

The Baptism of our Lord in the Jordan, painted by Mr. Lang of Cincinnati, who studied in Rome and Munich, was donated by Rev. Dr. Pabisch. The frescoing of the chapel was the work of Mr. Tandrop.

The music was by Mr. Sofge, a professor under whom Sisters Gertrude, Teresa, and others were studying harp. Many old friends are mentioned among those taking part — Dr. Rosecrans, Fathers Gilmour, Halley, Collins, Oakley, Driscoll, Stehle, and Toebebe.

The Archbishop conducted a retreat for the Seminarists during the Octave of the Assumption and left them as a Souvenir, the relics of St. Florian, Martyr. Bishop Wood on his return from Rome had brought the sacred body, which at one time had rested in the catacombs.

The corner-stone of the new Mother House at Cedar Grove was placed on Sunday, October 25th, by the Most Rev. Archbishop assisted by the clergy and the seminarists. Many friends of the institution were present to witness the ceremony, to admire the procession of lovely young ladies, and to listen to the address of little Mary Jane Henry, in which she expressed the prayer that the glorious St. Vincent de Paul, patron of the institution, would watch over the good work and enable the Sisters to realize their fond aspirations — the promotion of God's honor and glory through their own sanctification and the training of youthful minds in piety and learning.

Rev. Richard Gilmour asked for Sisters to take charge of his school — St. Patrick's — on Third and Mill Streets. Sisters Catherine and Alphonsa began the good work on October 1st. They boarded at St. John's Hospital. For several years the Sisters had been teaching the Catechism class at St. Patrick's which they organized at the same time that Bishop Wood formed the parish.

Sister Gonzalva Dougherty died at St. Peter's Asylum, November 16. She entered the novitiate at

Emmitsburg in 1843 and came to Cincinnati from Baltimore at the time of the Union with France.

The first Bishop of Fort Wayne, Rt. Rev. J. H. Luers, D.D., was consecrated in the Cincinnati Cathedral, January 10, 1858. Most Rev. J. B. Purcell was consecrator with Bishop St. Palais and Bishop Carrell as assistants.

Dr. Orestes A. Brownson lectured in the Melodeon Hall on "Charity and Philanthropy."

The Second Provincial Council of Cincinnati was opened with solemn ceremonies, on May 2d. Bishop Spalding, always eloquent, surpassed himself. Archbishop Purcell, kneeling before his faldstool, intoned the *Veni Creator* which was sung by the clergy, also the *Litany of the Saints*. The Archbishop having asked the concurrence of the prelates present, declared the Council open. Bishop Spalding asked for a reading of certain decrees of the Council of Trent. Bishop Luers, who was assisting for the first time at a Council, was required according to the rubrics to make a solemn profession of Faith. Officers were chosen — Promoters, Secretaries, and Chanters.

The entire week was given to important deliberations and twenty-five grave questions requiring knowledge of theology and rare prudence were placed before these learned Doctors. Twelve of the subjects demanded legislation; there were therefore twelve decrees passed.

On Thursday afternoon, the prelates took a recess and visited St. Peter's Academy and the Boys' School and then called on Mr. Considine, who showed them old-time hospitality, and told them that when he came to Cincinnati there were not twenty families in the place.

Mr. L'Hommedieu invited Sister Anthony to take

all the Orphans on an excursion to Glendale. They spent a delightful day.

The Academy in Dayton was in a flourishing condition during this year, as the remarks of the Archbishop at the closing exercises showed. St. Patrick's school was prospering beyond expectations and received much praise from the Bishop of Erie, who attended the closing exercises.

On Monday, the 26th of July, Sister Williamanna Fagan died in her 27th year. She was a faithful Sister of Charity. What greater praise could she have?

Mr. R. R. Springer gave the Sisters of the Good Shepherd five thousand dollars at this time towards the new building on Bank Street.

On the Feast of the Assumption, the first stone in the great Cathedral of New York City was placed by Archbishop Hughes.

The Sisters of Mercy from Kinsale, Ireland, reached Cincinnati and lived for a short time on Third and Lytle streets. Sister M. Teresa, cousin of Cardinal Cullen, was Superior.

Mrs. Peter, the convert mentioned previously, brought Sisters of Mercy and Franciscan Sisters to Cincinnati. The latter arrived in New York on the 7th and were located on Bank Street for a short time.

Sisters Ann Louise and Francina took charge of the school in Fulton on Sept. 1, 1858. On September 18th, Sister de Sales joined them. Sister Augustine Barron was made Sister-Servant of the Cumminsville Orphan Asylum.

Father Arnoudt, S.J., with the help of Father Senez, conducted a retreat for the Sisters at Cedar Grove — sixty-five in number.

The Feast of St. Edward of England, October

13th, was the silver Jubilee of Archbishop Purcell as Bishop and all hearts prayed that he might see a Golden Anniversary.

One of Bishop Purcell's first acts on coming to Cincinnati in 1833 was to proclaim a Jubilee. This year, his episcopal Feast, was a Jubilee year, too, as well as the half-century celebration of his old charge, Mount St. Mary's. A letter from there after the celebration was full of items interesting to the "Mountaineers" and the old residents of "St. Joseph's Vale." Unlike earlier accounts from Emmitsburg, this communication speaks of the College alone. In former times Mount St. Mary's and St. Joseph's always appeared together. There was a great gathering of the old friends, the letter stated, and the long list of names was exceedingly interesting, each bringing back its own vision and attendant memories. Great prelates, holy priests, learned divines, elegant poets, renowned orators, all united in blessing the memory of the sainted founder. Mother Seton's son, William, was honored as the oldest student of the Mountain. His three sons had been there at College for several years.

All the Archdiocese of Cincinnati on the occasion of his Silver Jubilee united in showing its great Metropolitan the appreciation of his mighty works and great sacrifices for their accomplishment.

In the Sanctuary at the Cathedral, Bishops from far and near had assembled to pay their tribute of filial respect, for many of them were Archbishop Purcell's own spiritual sons. Bishop Wood spoke eloquently of his life and labors and of his heavy responsibility. "He has indeed raised material monuments enough to perpetuate his name — such as twelve out of the thirteen churches in the city, the great Orphan Asylums,

the schools, the colleges. But his most endearing monument is built within the hearts of tens of thousands whom his agency has brought from death into life." There was an address from the laity by Dr. Stephen Bonner, from the clergy in Latin and in English, and from the orphans.

At Cedar Grove he was addressed as follows:

"MOST REVEREND AND DEAR FATHER IN GOD:

We feel as happy as little birds, because we know our Father's heart is consoled to-day for the anxieties and griefs of a quarter of a century. Your faithful children — the clergy and laity — bring to you to-day numerous and precious pledges of their reverence and their love. What can we give you, Venerable and Beloved Father in Christ, to prove our affection? We must say with St. Peter: 'Silver and gold, we have none; but what we have we give,' our hearts and our prayers. The pupils of Cedar Grove Academy will always have before their eyes a noble monument of their dear Archbishop's Silver Jubilee, in the new building destined for their use, and that of their beloved teachers, the Sisters of Charity. You placed the corner-stone, Most Rev. Archbishop, in the very beginning of the twenty-fifth year of your Episcopacy (Oct. 25, 1857); and now, through your exertions, the work is, with God's blessing, fast approaching its happy termination. All our prayers and actions of the day, and the Mass at which we assist, are offered to God for you, most beloved Father. We feel sure that the omnipotent supplications of our sweet Mother, Mary, and of St. Edward, and St. Vincent de Paul will abundantly supply the defect of ours, and ascend to-day as fragrant perfume before the throne of the Lamb in Heaven, to bring down the choicest blessings — spiritual and temporal — upon our Father's consecrated head."

All the above beautiful testimonials and those from the students of Mount St. Mary's, and the academies

and schools, together with a full account of the celebration and a historical sketch of the diocese, came out in book form published by Mr. J. P. Walsh.

Amid the joy bells, and with letters of congratulation from all over the country, Bulls arrived naming Very Rev. Edw. Purcell, Coadjutor to the Bishop of Pittsburg. He declined the honor and responsibility and returned the documents to Rome, although some one had brought word that among the Cardinals there was a disposition to force the nominee to accept—"they were getting tired of the refusals here in the United States."

The spot made sacred in Cincinnati by the first little church in 1818 received now, on November 7th, the corner-stone of a church to the honor of the Seraphic St. Francis. The Vicar General, Father Purcell, reviewed the days from 1817 when "nine Catholic men, seven Catholic women and four Catholic children" were all that could be gathered together at old Papa Scott's, after posting notices on street corners and having an advertisement in a daily paper.

On the 14th of November, the new Mother House and chapel, Mount Saint Vincent, Cedar Grove, was blessed by Right Reverend Dr. Whelan. The Most Reverend Archbishop assisted by the President and Professors of Mount Saint Mary's sang the High Mass. The seminarists, pupils, and friends formed a large congregation. The Sisters performed the office of choir and were highly complimented. Mother Margaret was congratulated on the success which crowned her prayers and efforts, on her energy, which seemed to increase with her years, and on the erection of the fine building to the greater glory of God, the glorious cause of education and the honor of St. Vincent de Paul.

CHAPTER XII

BISHOP BAYLEY'S COMMUNITY — CHIEF JUSTICE TANEY
— THE IMMACULATA — ARCHBISHOP PURCELL AT
BUNKER HILL — ELECTION AT CEDAR GROVE —
BISHOP QUINLAN — MR. HOFFNER — AMERICAN COL-
LEGE — JUDGE BURNET — ST. JOHN'S HOTEL FOR
INVALIDS — MOUNT SAINT MARY'S — SISTER FANNY
JORDAN'S GOLDEN JUBILEE — RUMORS OF WAR

1858-1860

DURING the Spring and Summer of 1858, Bishop Bayley, of Newark, N.J., nephew of Mother Seton, had been corresponding with Archbishop Purcell and Mother Margaret about forming a diocesan community to follow the rules of Mother Seton. He wished the young ladies who were to begin this community, to be trained by Mother Margaret, and accordingly, five candidates from Newark, N.J., arrived at Cedar Grove Academy in October. They were Margaret Lynan, afterward Sister Ann Elizabeth; Margaret O'Neill, Sister M. Agnes;¹ Margaret Plunkett, Sister M. Joseph; Catherine Duffy, Sister Cleophas; and Bridget Daly, Sister Vincent.

They remained a year imbibing the lessons given by Mother Seton and treasured by her friend and spiritual daughter, Mother Margaret. At the end of their

¹ Sister M. Agnes founded Saint Elizabeth College. Sister M. Joseph, who was the last of the band, died recently.

novitiate Bishop Bayley wished Mother Margaret to go to Newark and remain with his young community long enough to establish them firmly in all the duties and ways of a Sister of Charity, but the Cincinnati Sisters would not part with their Mother, nor would Archbishop Purcell hear of such a plan. Archbishop Bayley never quite recovered from his disappointment at not having for his community the immediate supervision of the last survivor of the original formers of the American Sisters of Charity. Mother Margaret interceded with the New York Sisters and Mother Jerome thought, since Cincinnati had done so much, New York should likewise show its interest in the new branch, and accordingly two Sisters were delegated to go to Newark and assist the new foundation. The one who went as Superior is still there in the same capacity.

As letters of Bishop Bayley, Father McQuaid (Bishop), and Mother Jerome tell the story, it will be interesting to read their account in their own words. Bishop Bayley's first plan was to have several Cincinnati Sisters go to Newark and remain there permanently or at least temporarily.

"NEWARK, July 14, 1858.

REV. AND DEAR MOTHER:

I have received your kind letter of the 11th inst. I know that you will do all that you can for us. If you cannot spare two or three to remain with us, or if they be unwilling to separate themselves permanently from their western home, you *can lend them* to us and when they have trained up a few good Sisters, to take their places, then they can return back to you again. My heart is set upon this matter. Please present my respectful regards to the most Rev. Archbishop and explain to him my solicitude. I feel great con-



Newark, July 14th 1858.

Res^d and Dear Mother,

I have received your kind
Letter of the 6th inst. I know that
you will do, all that you can for
us. If you cannot spare two or
three, to remain with us, or if
they be unwilling to separate
themselves permanently from their
mother home — you can send them
to us: when they have trained
up, a few good sisters, to take
their places, then they can

return back to you again.
My heart is set upon this
matter - Please present my
respectful regards to the Arch
Bishop, explain to
him my solicitude - I feel
great confidence that he will
approve of your coming to
our assistance.

With sincere regards
Very truly & affly
James, Bp. of Newark.

Rev. Mother Mary G. George
Superior
Cincinnati,
Ohio.

fidence that he will approve of your coming to our assistance.

With sincere regard,

Very truly and affectionately yours,

JAMES, Bishop of Newark.

Rev. Mother Margaret George,

Supr. Cincinnati, O."

"NEWARK, August 28, 1858.

REV. AND DEAR MOTHER:

Your kind letter of the 4th inst. gave me a great deal of pleasure, as the same day that my second letter to you left Newark, I received one from Archbishop Purcell, which caused me to abandon all hope of getting 'my own Sisters' for the diocese. Yours, however, of the 4th has encouraged me, to try again.

It seems to me that the plan you suggest, if approved of by the Archbishop and the Council, might be carried out — for me to send three or four good subjects who might be trained under your good auspices, and come back next spring — when you could probably send us one or two good Sisters, for a year at any rate, to enable us to get fairly under way. Please bring the matter before the Council, and let me know as soon as convenient, if this project can be carried out. Remember it is not merely the founding of a new house, but a *new Diocesan community*. Our poor people are taking a great interest in the matter and are contributing generously to enable us to secure a house, etc.

Please present my most respectful and affectionate regard to your good Archbishop, when you speak to him in regard to the matter, and say that I am confident that he will do all that may be in his power to aid me in my undertakings. It seems to me proper that I should have the aid of Mother Seton's children in establishing our Holy Religion in this new diocese.

Please refer the matter to the prayers of your community, ask them also to pray for me.

With sincere regard

I am, aff. friend

James, Bp. of Newark.

Rev. Mother Margaret."

"NEWARK, October 5th, 1858.

REVD. AND DEAR MOTHER:

Your last letter gave me much pleasure and I am making preparation to send four or five candidates to Cincinnati. I regret that two or three whom we would wish to send, who are very superior young women, cannot go at present, but will be prepared to join the community when it is established here. One of those whom I wish to send thinks she is 30 years of age, but she does not look so, is very strong, healthy and will last 50 years — still I will not send her without your permission.

All the other candidates will be attended to and in two or three weeks will send those who are ready on. Please my kindest regards and most grateful acknowledgements to the Most Rev. Archbishop. Commending myself and this important work to the prayers of your community,

I remain, with sincere regard,

Very truly and aff. yours.

J. Bp of Newark.

Rev. Mother George: Supr.
Cincinnati, O."

"BISHOP'S HOUSE, Newark, N. J., Feb. 10, 1859.

DEAR MOTHER MARGARET:

We are most pleased to hear that our candidates are doing so well and give you so much satisfaction: We had formed good hopes of them and are happy to know that we are not to be disappointed. Under your care and instructions, having ready and willing hearts, they cannot but advance in religion and the spirit of Mother Seton's rule. What the Bishop wants them to be is good Sisters as she founded the Institute, and the works of it.

The Bishop is satisfied with your plan of giving them the brown habit now and the black one previous to their return to Newark.

We are busy getting the new convent ready. It is to be called St. Elizabeth after Mother Seton's patron-

ess. The location could not be better. The Bishop has lately purchased lots at the junction of Warren and Bank Sts. for the establishment of a new parish under the invocation of St. Joseph. The school-house will be built first, and it will be among the first works of the new Sisters to teach school therein. He has also purchased on the corner of High and Kinney Sts. a large and beautiful lot for the new Cathedral to be built some years from now. So you will see we are not dead nor even asleep. It may interest the Newark candidates to know where the new purchases are situated as they are acquainted with the whole city.

The Bishop says that you must get them whatever they need, and that it will be pleasing to him to have one of the candidates named as you propose. I enclose his check for \$125.00.

Please accept the Bishop's best thanks and wishes, as mine also and believe me very sincerely yours in Christ,

B. J. McQUAID."

"NEWARK, June 20, 1859.

DEAR MOTHER MARGARET:

I spoke to the Bishop regarding the Misses Wallace and he considers that it would not be suitable to receive them in any way into his Community. There would be inconveniences in such an arrangement as would seriously interfere with the proper discipline of a religious life. Besides, he will be able to obtain a sufficient number of young persons in no way embarrassed.

The most of the work about the house for the Sisters is completed. A week or two will do all we intend to do until the Sisters themselves come to see how they want some things arranged. The house is very spacious containing some 11 rooms, besides extensive and commodious cellars.

Towards the end of July I will start for Cincinnati and hope to return with the soul of our Convent Building.

The Bishop sends his kind regards to you and to all at the same time with myself. Entreating your prayers in my behalf,

I remain,

Yours very sincerely,
B. F. McQUAID."

"NEWARK, July 11, 1859.

DEAR MOTHER MARGARET:

The time for the return of our Sisters will soon be at hand. I had hoped that it would be in my power on going to the West this summer, to spend some days in that section of the country. But it has been found necessary to place me again at the head of our College, and the new duties of this charge will leave me but little time to spare. I would rather go myself after the Sisters than have another sent. I can do it by going direct to Cincinnati and returning the following morning without delay. So that if you can let me know the day the Sisters are ready to start, I can arrange it so as to arrive in Cincinnati the day before. It is my loss that I must be in such a hurry, but I cannot help it.

Our Rt. Rev. Bishop is exceedingly pleased to learn that our Sisters have given satisfaction and trusts that under good direction they will make the foundation of a community worthy of Mother Seton. He feels somewhat anxious about the head that will be sent with them, as so much depends upon the solid piety, prudence, and judgment of this first Superior. It is almost like the founding of a new religious order. He still has unbounded confidence in the wisdom of your selection and feels happy that under the blessing of God and the prayers of good friends in Heaven and on earth all will be for the best.

Our convent of St. Elizabeth is ready for occupancy, except a little cleaning up and the furnishing of it. We will not do more towards furnishing the house than we consider necessary for a beginning, as we may not know as well what is wanted as the Sisters

themselves to whose wishes in the matter we will leave the balance.

I called yesterday to see Mother Elizabeth and found her just recovering from another attack of sickness, severer than any before and from which she had been exempt for over five months. It is very sad to see her so much afflicted.

Commending ourselves to your prayers and to those of the Sisters to whom we send our best wishes, I remain

Yours very sincerely in Christ,
B. J. McQUAID."

"NEWARK, August 2, 1859.

DEAR MOTHER MARGARET:

The Rt. Rev. Bishop wishes me to postpone my departure for Cincinnati for two or three weeks. The change that has been made so seriously affects his plans that he finds it necessary to take more time to decide upon the future. In the meantime, he prefers that his novices should remain under your care for a short while longer. As soon as he comes to a determination in the matter, I will notify you of the day when I will reach your place.

Commending myself to your kind prayers, I am very sincerely,

B. J. McQUAID."

"NEWARK, August 15, 1859.

DEAR MOTHER MARGARET:

When I wrote to you last it was my intention to proceed this week to Cincinnati for our novices, as after this week it would not be possible for me to go that far from home for a year to come. And the Bishop wished me to go myself to Cincinnati to personally thank you and your Sisters for your great kindness to Newark. But the Superiors of Mt. St. Vincent much preferring that their novices should not be brought on until they were ready to receive them, we are obliged to leave them still longer with you. Before the 1st of October they will be sent for.

Begging pardon for all trouble we are giving you, I
am Yours very sincerely in Christ,
B. J. McQUAID."

"NEWARK, September 5, 1859.

REV. DEAR MOTHER,

You may suppose how much I am surprised and vexed at receiving the enclosed letter and check from the Dead Letter Office at Washington. I cannot understand what could have possessed the Post Master at Cincinnati to have acted thus — It would certainly have been very easy for him to have put it in the Most Rev. Archbishop's Box, if he did not know your exact address. I have changed the check which was dated January 11th for another of the present date. I trust that none of our other letters have been treated in this way, as you must have thought us sadly negligent.

I take advantage of the opportunity to thank you again, for your great kindness — and the generous sacrifice which you intended to make on our account. The good Superiors at Mt. St. Vincent have not yet appointed the Sister to take charge of our new house, but as soon as we can get them to do so, we will send on for our little community. Please present my kindest regards to them and tell them it is not my fault if they have been obliged to practice a little extra patience.

Recommending myself and Diocese to the prayers of your Community,

I remain with sincere regard,

Very truly your friend in Christ,

James, Bishop of Newark.

Please to speak to the Most Reverend Archbishop in regard to *this* letter when you have an opportunity. It being sent to the Dead Letter Office was the result, either of great carelessness or downright bigotry. It was directed in a clear legible hand

The Rev. Mother Margaret C. George,
Superior of the Sisters of Charity,
Cincinnati, O.

Newark N.J.

Sept 23. 1859

Dear Mother Margaret,

The Bishop has just returned from a week's travel in the roughest part of his Diocese, having encountered stormy weather the most of the time. He is much fatigued and therefore requests me to write in his stead.

He has this evening received official information of the appointments of Sr. M. Xavier, now of the Newark Asylum as Superior of our new Community & Sr. M. Catherine of Paterson as her Assistant. Both appointments are highly satisfactory to him and encourage him in the hope that his undertaking will be with God's blessing, successful.

He wishes you to send on me,

Arrive next Thursday morning
Sept. 29. By leaving in the
morning train, they will reach
Jersey City by the N.Y. & Erie R.R.
Friday evening where I will meet
them. I am sorry that I
cannot go to Cincinnati to
accompany them all the way
home, but my duties at the
Cathedral & the College make
that an impossibility. The
Sisters will find no difficulty
in coming alone.

Please find enclosed the
Bishop's check to defray their
expenses back. He will be
happy to send you whatever may be
due on their account whenever
you let him know what it is.
In the strange result of all the
Bp's endeavors to establish his
Community, we cannot but
feel how much of the success

is owing to your Kindness &
Readiness to aid the attempt
when almost every one else
poured upon it. We are
all very grateful to you &
shall always bear in kindest
Remembrance all that you
did and still more offered
to do in our behalf.

The Bishop wishes to be
most ^{kindly} remembered to you
and to all your sisters,

With sincere esteem,

I remain yours in Devo-

Wm. J. Guiney

P.S. I will send the balance of money due, when we send on for the Sisters."

DEAR MOTHER MARGARET: "NEWARK, N. J., Sept. 23, 1859.

The Bishop has just returned from a week's travel in the roughest part of his diocese, having encountered stormy weather the most of the time. He is much fatigued and therefore requests me to write in his stead.

His has this evening received official information of the appointment of Sister M. Xavier, now of the Newark Asylum as Superior of our new Community, and Sister M. Catherine of Paterson as her assistant. Both appointments are highly satisfactory to him and encourage him in the hope that his undertaking will be, with God's blessing, successful.

He wishes you to send on our Novices next Thursday morning, September 29th. By leaving on the morning train, they will reach Jersey City by the New York and Erie Railroad Friday evening where I will meet them. I am sorry that I cannot go to Cincinnati to accompany them all the way home, but my duties at the Cathedral and the College make that an impossibility. The Sisters will find no difficulty in coming alone.

Please find enclosed the Bishop's check to defray their expenses back. He will be happy to send you whatever may be due on their account whenever you let him know what it is.

In the strange result of all the Bishop's endeavors to establish his Community, we cannot but feel how much of the success is owing to your kindness and readiness to aid the attempt when almost everyone else frowned upon it. We are all very grateful to you and shall always bear in kindest remembrance all that you did and still more offered to do in our behalf.

The Bishop wishes to be most kindly remembered to you and to all your Sisters.

With sincere esteem, I remain yours in Christ,
B. J. McQUAID."

"NEWARK, October 27th, 1859.

REV. AND DEAR MOTHER:

The Rev. Father McQuaid handed me your letter, sent to him by one of the novices, but I mislaid it and forgot all about it. I now send you a check for the amount of the bill, with many thanks for all your kindness. You will be pleased to hear that your children are doing very well, and have organized the new establishment with every prospect of success.

I remain with sincere regard,

Your aff. friend,

J. Bishop of Newark.

Rev. Mother Margt. C. George,
Cincinnati, O."

"ST. VINCENT'S HOSPITAL, October 15, 1859.

DEAR MOTHER:

A long time has elapsed since I heard from you, however, I must now say that it was entirely my fault. You see we have been obliged to send Sisters to Bishop Bayley for his new house. He called on our Archbishop after receiving your letter stating that it was not in your power to send Sisters, and as you had been so generous, we had to do something, and have consented to give him two Sisters, but all the merit must be yours for the foundation of this new house, as I do not think our good people would have consented, only that these good girls were with you and ready to commence which I think was far the best plan for them. Being away from their friends gave them a better opportunity to attend to the main points. But why did you not come with them? We were looking for and expecting you. The young novices are promising, all are pleased with their good disposition.

I was sorry your good Archbishop did not give himself time to call and see us. It would have been a treat for me.

Mr. Phillips requested me to send this bill. He paid it but he thought you better keep it and see if it is all right. He also sends \$5.00 I think he said that

Sister M. Ignatia told him that it was due to someone or in some way, I cannot recollect, I suppose you will know.

You have seen by the papers that we are in our new home. I don't mean to tell you one thing about it. You must come and see it next Spring and you will see the new Foundation in Newark, and I'm sure you will be repaid for your visit when you will see how much good you have done by your Charity towards that place alone.

I suppose you are not aware of the death of Mrs. Phillips. She went in the country to spend a few days with a friend, apparently quite well when she left home — caught cold which fell on her lungs and caused inflammation — had been sick only a few days when she died. Poor Mr. Phillips is much grieved. I think dear Mother a few lines from you would greatly console him.

Our dear Sister Elizabeth had many severe attacks of spasms during this year, the last one we thought would be her last in this world, but thanks be to our good God Who has spared her to us a little longer. She is up and has a jacket in her hands, as usual, thinks the boys would not be dressed if she gave up sewing.

Please give my love to Sisters Sophia, Anthony and all the dear Sisters, with you reserving a great share for yourself from yours in our Lord,

S. M. JEROME."

As shown in the foregoing letters Bishop Bayley wished for his diocese a community of Mother Seton's Daughters. In the very beginning he would have been satisfied with a mission from New York or Cincinnati, but as negotiations advanced and obstacles were met his wishes crystallized into a Newark Mother House, and New Jersey is to be congratulated in having one of the finest Communities in the country, and in being the first in the United States to open a College

conducted by Sisters St. Elizabeth's antedates Trinity College at Washington by a year and a half.

A history of this great Community should soon appear. It will record one fact seldom if ever before known that the Foundress ruled the Society for a period of almost sixty years.

In a preceding letter it is stated that Bishop Bayley "Received official information of the appointment of Sister Xavier as Superior on September 23, 1859." She died in June, 1915; therefore she had held the reins of office for fifty-six years. Being the Foundress, the rule of holding the position of Mother only six years at a time, was not followed in her case. Her Community and its works are a glorious monument to her ability, zeal, and charity.

Archbishop Purcell, writing during a trip through northern Ohio, makes inquiry about the Newark Colony and gives interesting descriptions of the methods of travel and hardships of Missionary life. All the works of his diocese were ever present to his mind. The solicitude of all the churches and institutions was a very precious care.

"GALLION, Crawford Co., December 18, 1857.

MY DEAR MOTHER MARGARET:

Rev. Mr. Toebebe¹ who desires his sincere respects, and myself are here on our way to Marion. We are detained here only eight hours waiting for a train. Providentially, there is here a little Catholic Church but no priest. The Bishop came alone to say Mass here nine weeks ago, since that time until to-day they have had none. We found the key, succeeded in buying a bottle of pure wine, got a German woman to make us altar bread, and as we had left Columbus fasting, with the hope of saying Mass at Marion, we said it here.

¹ Bishop of Covington, later.

The place is fifty-four miles from Columbus. I offered mine for the repose of the soul of Sister Ignatia, whose death I saw announced in the *Telegraph*.

There is a young girl, McMahon or McManie, in — ten miles from Zanesville, who is to go to Cedar Grove next week. Rev. Mr. Fitzgerald will give her the proper directions. She is said to be a postulant whom we have received. She seems to be an innocent unsophisticated young girl.

The next week's *Telegraph* will contain a hurried description of our missionary experience. I am glad the poor priests who attend the congregations I have visited, acknowledged that they have never had harder times from heavy rains, and deep roads, than during this time when I have been allowed to share their labors. I never could have believed that I could have endured so much visiting and travelling on horse-back over horrible roads, and late hours without getting sore throat or pneumonia, but thank God, I am quite well.

Here I am quite alone in the sacristy of the church, which is the priest's room, with no stove, soap, no napkin, no looking-glass, no wash basin — very primitive, but very comfortable — a fit place after the Mass of Expectation to meditate on the Savior's poor and humble birth.

A Baltimore Protestant, once a student of St. Mary's College, told me on the Central Ohio R. R. of the death of Dr. Deluol before I saw it in the paper. Who will have better prayers or more, than he will, from all the Sisters of Charity? And truly he deserves them.

Give my most affectionate blessing and regard to all the Sisters — Anthony, Josephine, Sophia, Regina, Augustine, all. May they all enjoy their Christmas and New Year in peace, fervor, faith, hope and charity. Also blessings to Mrs. James Henry and all the children, and best regards to the Considine, Boyle and Conahan families and last — the first to the Reverends at the Seminary and College who go to say Mass for you. Hope the Fair will succeed well. Help Augustine to

have the reports accurately made out in time. God bless you and enable you to do all the good you desire. How are the Newark colony?

Devotedly yours,

J. B. Archbishop of Cincinnati." ¹

Before his departure the Archbishop had offered premiums for a composition on Cincinnati. Masters Michael Ryan and Charles Doherty, though different in style were adjudged equal in literary merit, consequently each received a prize. Master Jeremiah Sullivan came next in merit and was accorded second premium.

Mr. William C. Peters, music publisher, gave a very fine site for a church in East Fulton, a half mile nearer the city than the old church purchased from the Methodists. It had become too small and the Little Miami Railroad made access to it dangerous.²

Rev. P. Rafferty of Philadelphia preached the panegyric of St. Patrick in St. Patrick's Church. To this celebrated orator Father Gilmour owed his conversion to the true Church and his sacerdotal vocation. Father Rafferty saw in the young Scotchman the 'power and qualifications for great things but it is not likely he recognized the full strength of the future Bishop of Cleveland. One thousand and thirty-one received Holy Communion on Easter morning at the early Masses in the Cathedral.

Right Rev. J. Whelan was consecrated Bishop of Nashville on May 8, in the St. Louis Cathedral.

The Archbishop placed the corner-stone for the new Convent, Chapel and Hospital of the Franciscans on Betts Street on Friday, May 10th.³

¹ Archives of Mount St. Joseph, Ohio.

² *Catholic Telegraph*, February 26, 1859.

³ *Ibid.*, May 14th.

Resolutions were passed by City officials to remove the Observatory from Mt. Adams.

The little English Orphans spent a day at the Fair for the German Orphans, Saturday, May 28th.

Chief Justice Taney was invited to perform the same ceremony for the Catholic Institute that the Hon. John Quincy Adams had done for the Observatory. The letter miscarried and reached the aged gentleman only the day previous to the celebration. In his reply he expresses his deep regret that the delay looked like a discourtesy when he felt highly honored to be asked to visit Archbishop Purcell's city and would have been overjoyed to meet again one whom he had always held in such high respect and veneration. He thanks His Grace for the words of hope and encouragement addressed to him which will be cherished during life and cheer and console him when the parting hour shall come, and reminds him that he is now in his eighty-third year and beseeches a remembrance in prayer.¹

The first great public tribute to Mary Immaculate in Cincinnati took place on Sunday, August 21st, when the corner-stone of a church in her honor was laid with imposing ceremonies by the Archbishop and near the Observatory. The Archbishop gave the ground and the stone for the building and asked that "All Catholics give liberally to the building as a monument to Divine glory, in thanksgiving for the first privilege conferred on Heaven's Queen, and for the benefits through her, on Christian people. When this Beacon Star shines over the city, let everyone who sees it remember with pleasure the help he had given to place it on its watch-tower." The Passionist Fathers

¹ Letter of Chief Justice Taney, *Catholic Telegraph*, July 2, 1859.

must have received a smile of approbation from Archbishop Purcell in Heaven when they erected our Mother's image on the pinnacle of the Immaculata and surrounded it with a glory of electricity.¹

Archbishop Purcell delivered an address on Bunker Hill, Charlestown, in the presence of eight thousand people, September 11, 1859. On this historic site the corner-stone of St. Francis de Sales Church was laid with imposing ceremonies. In his exordium and peroration the Bishop referred eloquently to the brave men who lost their lives there for liberty.

Did the multitude then assembled look towards the spot where the Nuns suffered from the riot in 1834 and where they saw their beautiful convent destroyed before their eyes? The true worship of their God in that locality would be a recompense to the dear victims. Archbishop Purcell said in his discourse that there was a legend that Christ after the Crucifixion travelled over all the world and blessed every spot where in future ages a temple would be reared to the glory of His Father.²

On June 28, 1859, the Rev. Cornelius Daly asked for Sisters to open a school in Fayetteville, Ohio, a few miles from the Ursuline Academy, formerly the Theological Seminary. The Sisters began this work in September.

The Community's third election of officers was held in July, 1859.

Sister Josephine was chosen *Mother Superior*.

Mother Margaret was chosen *Mother Assistant*.

Sister Sophia was chosen *Treasurer*.

Sister Anthony was chosen *Procuratrix*.

¹ Letter of Chief Justice Taney, *Catholic Telegraph*, August 27th.

² *Ibid.*, September 24th.

The act of election was signed by Archbishop Purcell and Very Rev. Edward Collins.

Sister Regina Mattingly was recalled from Dayton to take charge of Mount St. Vincent Academy, Sister Gertrude Davis was made Superior of St. Peter's School on George Street.

Mother Margaret was made Superior of St. Joseph's Orphan Asylum, Cummins ville, on November 7th. She had finished her work for Bishop Bayley's Community and now took up again the charge given to her by Mother Seton in 1819 — forty years before — the orphans.¹

The Holy Father, in recognition of the merits and holiness of Rev. John Quinlan, President of Mount St. Mary's, Cincinnati, promoted him to the See of Mobile. The consecration took place in the Cathedral of New Orleans on December 4, 1859.* Archbishop Blanc was consecrator. Archbishop Purcell preached the sermon. His old Pastor, Bishop Wood, with Bishops Elder, Juncker, and Lynch, were there to do honor to him whom God had chosen for a new burden although his heart was in the work of preparing ministers rather than governing them.²

The Sisters of Charity were losing a very dear friend and Father, one who studied their interests spiritual and temporal and never wearied in his kind offices towards them.

The Sisters of Notre Dame at this time secured some fifty acres of land near Reading, Ohio, for their boarding school.

The Church of St. Francis Assisi, Cincinnati, was consecrated December 18, 1859.

¹ Archives of Mount St. Joseph, Ohio.

² *Catholic Telegraph*, December 3d and 10th.

Mr. Joseph Hoffner of Cumminsville, according to custom, gave each child under twelve years of age in the village, a Christmas present. About two hundred and fifty children received each a package of fruit, cake, candies and a new cent. The children of the Asylum, over 300 in number, received the same Christmas Box. A little girl of the village, six years old, sent their benefactor the following thanks:

*"Good day, Mr. Hoffner, we all have come here
To wish you Merry Christmas and Happy New
Year.*

*May God always bless you with vigor and health,
And your happiness increase with your years and
your wealth.*

*May your life be preserved full many a year,
And Death no sooner than you wish it appear.
Your kindness is known to all children around,
And therefore with love our hearts do abound;
Oh, were I a poet like Milton or Pope,
I would sing of your kindness gloriously, I hope:
But what I have given is all I can do,
It came from my heart, be it welcome to you."*¹

The establishment and support of the American College in Rome was an object of very special interest to the Bishops of the United States. Notwithstanding their own needs, they urged with laudable generosity the giving of bequests to this new Institution much desired by the Holy Father. Doctor McCloskey, Professor of Moral Theology at Emmitsburg, was appointed Rector by the Holy Father.²

Bishop Neumann of Philadelphia died suddenly on

¹ Archives of Mount St. Joseph, Ohio.

² Letter from Reverend Mr. Pabisch; *Catholic Telegraph*, January 14, 1860.

Thursday, January 12th. After a half a century his holiness is recognized and steps have been taken for his canonization.¹

A result of Archbishop Purcell's Debate with Alexander Campbell appeared when Judge Burnet wrote his book: *The Path which led a Protestant Lawyer to the Catholic Church*. It was dedicated to Archbishop Purcell.²

The Most Reverend Archbishop paid his first visit to the parochial school at Fayetteville on February 2d. He encouraged the Sisters in their work and praised the devotion of the children to their teachers, remarking the number of wonderfully bright and intelligent children.

On Monday, February 21st, Rt. Rev. Richard Pius Miles died in Nashville after a very brief illness.³

April 29th brought into existence the parish of All Saints, Fulton.

The *Daily Commercial* had the following notice of St. John's Hotel for Invalids, which makes a good prelude for the War History.

"ST. JOHN'S HOTEL FOR INVALIDS

We visited this goodly institution yesterday afternoon and were gratified to find that we had one place in our city where suffering humanity could be received and tenderly cared for.

This institution is, as its name implies, a hotel for the sick, and not a hospital; although patients are received and treated gratuitously, yet the larger part pay for their accommodations according to their means, the lowest price for a pay patient being three dollars, and the highest seven dollars per week. At the present time the building is crowded to its utmost capacity

¹ *Catholic Telegraph*, January 14, 1860.

² *Ibid.*, March 3, 1860.

³ *Ibid.*, February 25, 1860.

by the sick, many of whom have come hundreds of miles to partake of its superior advantages.

There are at the present time about seventy patients; to take care of whom there are ten Sisters, who are presided over by one who is well known, wherever suffering is to be alleviated in our city — Sister Anthony. Of this secluded but noble woman we can say nothing, but that she is like Florence Nightingale. It is beautiful to see her pass around the sick, giving spiritual consolation to one, and bodily comfort to another, — doing this constantly day and night, for no earthly reward or honor, for even her family name is not spoken.

The medical staff is composed of the eminent surgeon, Dr. Blackman, and two resident physicians, Drs. James C. King and Charles Greenleaf. These young gentlemen were selected from the last class of the Ohio College for their superior attainments. Dr. Greenleaf has charge of the surgical cases and Dr. King is the medical attendant.

Nothing could be more liberal than the government of this Hotel. Although under the patronage of the Catholics, the religious opinions of patients are not molested. The physicians have been selected for their ability and not their religious tenets; neither are Catholics and one is the son of a distinguished Protestant clergyman. While we were there, the Archbishop also paid a visit, and presented Sister Anthony with \$50 to purchase new mattresses for the public ward. The gift seemed to gratify the good woman more than double that sum would have done if presented for her own enjoyment. We hope this institution will be enabled to extend its usefulness and increase the amount of good it accomplishes."

Mount St. Mary of the West conferred the degree Bachelor of Arts on Messrs. John Murray of Chestnut Grove, Tenn., H. Joseph Richter of Cincinnati, and Wm. J. Bigelow of Lancaster, Ohio. The Professors appeared in their college caps and gowns.

Two of those names are still being circled with honor here on earth — the glory of great, good, and useful lives adorning their footsteps. Father Bigelow, in the flush of youth, at the call of religion fell a martyr to duty in time of contagion in Steubenville, Ohio.

Cedar Grove Exhibition took place on the beautiful afternoon of June 28th. There were addresses, to the Most Rev. Archbishop in English and in French, and greetings to Rev. Dr. Rosecrans. Bishop Luers of Fort Wayne who was present, assisted the Archbishop in distributing crowns and medals and gave the parting address and blessing.

There was an absence of mannerism much commented on and one of the audience remarked: "The young ladies looked as lovely as they always do on such occasions and even the placid smile of the Sisters seemed changed to one of triumph as they gazed upon the beautiful sight before them."

Closing exercises at George Street Academy were held on the 29th. Much praise was given to the young ladies for their grace and modesty, their intelligence and sprightliness, and they were told that their school was a blessing to the youths that frequent it.

Very Rev. Wm. Barry said in conclusion: "No Religious Order is more widely known among Catholics of the West than the Sisters of Charity of Emmitsburg, founded fifty years ago by Mother Seton. They are at home everywhere, in the hospital and the prison, in the hovels of the poor sick and in the classroom. Their exhibitions this summer at Cedar Grove, Dayton, and the Academy on George St., Cincinnati, prove that they as well as the secular clergy engaged in educational pursuits, as well as the Jesuits, Dominicans, and Franciscans, have caught the progressive spirit of

the age and are energetically and successfully struggling to the goal of literary excellence.”¹

On the second of August, 1860, Sister Fanny Jordan celebrated her golden jubilee at Emmitsburg. She, Mother Elizabeth Boyle of New York, and Mother Margaret George of Cincinnati, were the only survivors of the noble band which signed the Constitution of the Sisters of Charity half a century before. An article in an Eastern paper claimed for Sister Fanny the prerogative of being the *only* surviving member of the original band. A Washington correspondent corrected this, stating that Mother Elizabeth Boyle and Mother Margaret George had the same honor. Both articles follow:

“THE GOLDEN WEDDING IN A CONVENT.

The Angels must have smiled at the doings in the convent of the Sisters of Charity, Emmitsburg, on the 2d of August. Sister Fanny (Jordan), well remembered in this city for her devoted care of the orphans, years past, received on that interesting occasion addresses in prose and poetry, a Letter from St. Vincent de Paul just arrived from Heaven by mail, a crown from the hands of the Rev. Superior and congratulations and presents from all the Sisterhoods, as the last survivor of the noble band, that with Mrs. Seton for their leader signed the constitution of the Sisters of Charity of St. Joseph, full fifty years ago! The good Sister bore her honors meekly. We have been favored by a sexagenarian Sister, a native of Frederick, Md., and a convert with copies of the addresses, which we present to-day to our readers. Would to God that every one of us may deserve by a life-long fidelity to baptismal, if not religious, vows, to hear the “well done, good and faithful servant” from the lips of the Sovereign Judge.

¹ *Catholic Telegraph*, July 7, 1860; Archives of Mount St. Joseph, Ohio.



UNITED STATES HOSPITAL STEAMER (CIVIL WAR)



OHIO RIVER AND KENTUCKY HILLS FROM MOUNT
ST. JOSEPH, OHIO

CANTICLE

*In harmonious concert blending
 With the angels' song of love,
 Childhood's grateful pray'r is wafted
 To the Mercy Seat above.
 Orphan hands and hearts are lifted,
 Choicest favors to implore,
 And a thousand voices echo,
 'Crown the Mother of the Poor!'*

CHORUS

*Weave a chaplet for our Mother—
 Ever watchful, ever mild,
 Fifty years have found her faithful
 To the lonely orphan child.*

*From the shed of want and sorrow,
 Murmur'd blessings soft ascend,
 God reward thy tender pity,
 Angels guard thee, generous friend!
 And in accents weak and plaintive
 Comes the weary sufferer's cry:
 'Blessings on thee, Vincent's daughter,
 Thou hast taught me how to die.'*

CHORUS

*Crown the friend whose fond devotion
 Strove to dry each mourner's tear,
 Fifty years have ever found her
 Faithful to her Master dear.*

*In the chorus of sweet praises
 Whence the strains now rising free?
 Whence the tones so fraught with feeling,
 Rich with love's own melody?
 'Tis the tribute of affection
 Pure and holy in its birth,
 Breathed from hearts by bonds united,
 Stronger than the bonds of earth.*

CHORUS

*Crown the one who gently ruleth
By the law of Charity;
Fifty years have found her faithful
To each claim of sympathy.*

*Now the Mistress of High Heaven,
Empress of the Virgin Band,
Turneth to the wingèd seraphs
That obey the least command —
Thro' the trackless fields of ether,
Haste, a Mother's blessing bear,
To the child who made my glory,
Fifty years her zealous care.*

CHORUS

*Crown the favored child of Mary,
Sing the wonders she hath done
Since her heart was consecrated
To the Mother and the Son.*

*And that God, at whose blest summons,
Youth's bright hopes were cast away,
He, to whom her faith was plighted
On this happy nuptial day —
Oh, with what divine complacence
He beholds her constancy!
Oh! how sweetly He commendeth
Her long prov'd fidelity!*

CHORUS

*Crown, then, crown with honor
Her whom Jesus makes His Bride.
Oh! how noble is her title
Chosen of the Crucified!*

July 31st, 1860.

ADDRESS

"Oh! how sweet, how strong, how divine was the influence which made the first children of Mother Seton leave home and kindred to enter an infant community, where hardships and privations were to be their daily food. How benignly the smile of Heaven rested upon each generous spirit that came to join the chosen band assembled in your lowly cabin. Ah! how we should bless that God who gifted our first Sisters with the superhuman courage by which they were animated with the childlike confidence which made them await in peace, returning sunshine amidst the thickest gloom of suffering!

Their toils are now ended; the Sisters who half a century ago made the first Vows with Mother Seton, have all passed away from our midst, all save one, whose jubilee we celebrate — our venerated Sister Fanny. Yes, faithful servant of the poor, fifty revolving years have gone by since you began your course of devotedness!

Fifty years have seen you watching with Mother's love over the friendless orphan, and ministering to every species of affliction — fifty years bear witness to the amiable cordiality with which you have ever treated your Sisters; fifty years hide the record of many a silent deed of mercy, noted only by Him whose love inspired each act, and whose bounty will repay every sacrifice. Oh! you may express the varied emotions of your heart on this day, as memory retraces the past, as gratitude points to the present!

All, both young and old, on this beautiful feast congratulate you for having been selected as one of the foundation stones of our dear community. We esteem it a singular happiness to live in daily intercourse with one who enjoyed the holy Friendship of our Holy Foundress. We all unite in the affectionate wishes of a Mother, who has ever cherished you as a precious relic of primitive times, we share too, the sweet emotions that you experience on receiving a crown from

the hands of our good kind Father — a crown, the emblem only of one far brighter, which the guardian Angels of the poor are weaving for you in the bowers of Eden.”¹

“WASHINGTON, Sept. 4, 1860.

MESSRS. EDITORS:—I have read in the *Catholic Mirror* of the 26th ultimo, with much pleasure an extract from an article in your paper giving the interesting account of the “Golden Wedding” of Sister Fanny at the Convent of the Sisters of Charity at Emmitsburg, on the 2d ult. To all who have the happiness of knowing that estimable Sister, it will prove, I am sure, a source of the utmost gratification to learn that she is still spared to her beloved community, and that her long career of piety and usefulness has culminated in a period of so much interest to all circles, domestic, social or religious. But in the description of the proceedings of the occasion alluded to, a mistake was made, which I most respectfully ask your permission to correct. It appears that Sister Fanny was then regarded, and was addressed “As the last survivor of the noble band that, with Mrs. Seton for their leader, signed the Constitution of the Sisters of Charity of St. Joseph’s, full fifty years ago.” It is with most heartfelt pleasure that I am able to inform you, and I now propose to do so, that there is *another one* of that saintly band surviving — another one *senior* to our beloved Sister Fanny, in the formation of that holy and venerated institution.

In one of the establishments of the city of New York, most distinguished for the care of the helpless orphans of that great metropolis, there is to be found the venerable and most venerated *Sister Elizabeth* (Boyle), who with a fidelity to the obligations she assumed even *before* Sister Fanny continues not only to practice, in the largest sense, the teachings of the illustrious patron of their order, as regards the destitute orphans of both sexes, but still preserves and dignifies by her

¹ *Catholic Telegraph*, August 11, 1860.

virtues the very costume — bonnet, cap, and all — that was established by, and is still to be seen in every portrait of, *Mother Seton herself*. Sister Elizabeth has *had* her Jubilee (for the fiftieth year of her service in religion), and that occurred last winter.

It is believed, too, that there is still surviving another of that glorious band of pioneers in the cause of true Charity, Sister Margaret (George) who is now thought to be in Cincinnati; and it cannot be doubted that the information herein given will prove of interest to no one more than Sister Fanny herself. — F.”

(Sister Margaret alluded to above is at present at the head of the Orphan Asylum near this city, where she directs with customary ability and Seton-like zeal a family of four hundred orphans.)¹ Sister Margaret outlived both Sister Elizabeth and Sister Fanny.

Rt. Rev. Michael Domenec was consecrated Bishop of Pittsburg, December 9th, in the Cathedral of his Episcopal City by Archbishop Kenrick of Baltimore. Bishop O'Connor resigned the See on account of ill health and later entered the Jesuit Order.²

The year 1860 closed with rumors of an impending catastrophe. The North and South were divided on the question of slavery and the political world was astir with the activity of grave possibilities. The press of the country was contributing to the general feeling of unrest, and already battles were being fought on the printed page and in the hearts of friends and foes. Priests and religious, with the enlightenment of prayer, were beholding the wreckage which war would bring and were begging the God of Battles to avert the dire calamity from our beloved land and to permit the “Flag of the Free” to float over the true “home of the brave,” in the enjoyment of peace and happiness.

¹ *Catholic Telegraph*, September 15, 1860.

² Lambing, Rev. A. A. L. *History of the Catholic Church in the Diocese of Pittsburg and Alleghany*, p. 85, New York, 1880.

CHAPTER XIII

THE CIVIL WAR — PAPAL RESCRIPT FOR SISTERS OF CHARITY — PROCLAMATIONS OF PRESIDENT LINCOLN AND GOVERNOR DENNISON — SISTERS AT CAMP DENNISON — ARCHBISHOP'S VISIT AD LIMINA — SAINT JOHN'S HOSPITAL — PROFESSORS FROM MOUNT SAINT MARY'S ENLIST — MOUNT SAINT VINCENT-ON-THE-HUDSON — HARDSHIPS AND HORRORS OF WAR — COLONEL MULLIGAN — CELEBRATED GENERALS — SISTERS AT CUMBERLAND AND NASHVILLE — CONSECRATION OF REV. S. H. ROSECRANS — SISTER ANTHONY AND PRESIDENT JEFFERSON DAVIS — SISTERS' REMEMBRANCES OF THE SOLDIERS — MORGAN'S RAID — MARTIAL LAW — RETURN OF THE ARCHBISHOP — REVEREND F. J. PABISCH, D.D., LL.D.

1861-1862

WITH the dawning of the sixth decade of the nineteenth century, came, as it were from afar, the faint rumbling of war's dreaded thunder. Those, who understood the political status of the country, saw the storm clouds gathering and knew that the thunderbolts of contending armies of the same fatherland would ere long be hurled with fearful animosity. Deeper and darker grew the political heavens, and deeper and deeper sank the dagger of terrible dread into the hearts of mothers, wives, and sisters. On came the lowering monster, gaining strength and hatred as it poised above our fair land

and set its noble citizens man against man. The very atmosphere seemed lurid with rage, and the brooks and streams dyed with the blood not yet shed. The woods sent back to the cities the echoes of dying moans and the breezes wafted to unwilling ears the military tattoo, the "Onward, March!" the hoofs of advancing cavalry and the clash of bayonets. Could not the great minds of our legislators have formed another plan for abolishing slavery than by robbing the country of tens of thousands of its noblest sons?

Had the millions spent on the war been used as purchase money to free and transport the negro to his native soil, would not Justice and Peace have kissed each other and our great republic be innocent of its own children's blood?

The youths, then, who marched forth to death and destruction and to aim destruction at their fellow-countrymen, and sometimes those of their own blood, were indeed martyrs, since Patriotism, or love of Country, is second only to love of God.

This beautiful land turned so suddenly into a vast battlefield had patriots at home and abroad. The mothers and wives and sisters who wept from the anguish of their hearts at the thought of the sufferings to be borne by fathers, husbands, and brothers, and perhaps death, were heroines in the true sense of the word and martyrs for God and country.

The voices of children, too, were pleading for mercy, while their little hands, having put aside the playthings of childhood, were busy separating soft linen fabrics to bandage the wounds of their sacrificed friends and relations. The atmosphere was heavy with the odor of wars, destructive chemicals, and the hearts of Americans, north, south, east, and west were heavier

even than the lead which filled the cannon's mouth for the damaging fire.

Religious went forth from the quiet of their convent homes, timid maybe of the world's gaze when not called upon to appear, but bravest of the brave and least shrinking when the needs of suffering humanity come to them. The roar of the cannon they hear not above the agonizing moan of the dying; the tramp of cavalry, the shouts of the enemy, even the whizzing of bullets, cannot deter them from duty's call to comfort, to bring relief, to whisper God's Name into the ear of him about to meet his Judge. The Religious, the Sisters of every Order, hurried forth where danger was greatest and the needs of the body and soul most pressing. Their companions at home, whether in the Hospitals, Orphanages, or schools, were performing double, nay fourfold work, and the midnight lamp cast shadows on the walls of the hospital ward, in the asylum corridors, or on the Academy porticoes; for the domestic work was performed when wearied nature should have had its rest. While busy fingers were plying the needle or other instruments of manual labor, soft voices were heard in prayer for their Sisters on the battlefield and for the noble thousands sent forth to war's uncertain fate, but certain miseries. Long and fervently did they pray, for were not their fathers, their brothers, and friends among that needy multitude and did they not joyously take up the extra burden of the duty left by the experienced nurses!

St. Xavier's new Church in Cincinnati was opened January 20th with Solemn Pontifical Mass. The *Te Deum* sung at the close was the composition of Father Wenninger.

Miss Cecilia Grogan, the daughter of an old benefac-

tor of the Sisters of Charity, a pupil of the St. Mary's Academy in Dayton, died in her innocent girlhood with most beautiful sentiments of resignation.

The *Catholic Telegraph* announced February 16, 1861 "By a rescript dated Rome, December 16, 1860, obtained at the prayer of the Archbishop of Cincinnati and Rt. Rev. Dr. Spalding, Bishop of Louisville, the Holy Father extends to all the Sisters of Charity of the United States the grace of the Jubilee granted the Daughters of St. Vincent de Paul on occasion of the Saint's 200th Anniversary. We presume the different communities can obtain this grace on the day of their choice." ¹

The Sisters of Cincinnati selected March 25th for their Jubilee day. The Most Reverend Archbishop sang the High Mass and preached. The Sisters renewed their vows,—"the low but distant voices of so many Sisters ascending to Heaven with the Sacred Host, at the solemn moment of the Elevation, were the best incense of praise and prayer that could accompany the Divine Oblation." ²

News from Denver was consoling to the Archbishop. Very Rev. Mr. Macheboeuf wrote him that he had said Mass in his new *brick* church, for the first time. He and Bishop Lamy sent encouraging reports of the progress of religion and education.

The Archbishop had the satisfaction of learning that the celebrated *Goshorn versus Purcell Case* had been decided in his favor. Messrs. Stanley Matthews and V. Worthington were his counsel. This case had been in litigation since Bishop Fenwick's time and although the public gave a valuation of a half a million to the

¹ *Catholic Telegraph*, February 16, 1861.

² Archives of Mount St. Joseph, Ohio.

property in dispute, the Archbishop said that he would take one-third of that amount gladly. The Sisters and their pupils had prayed long and earnestly for the result obtained and now a season of thanksgiving was inaugurated.¹

Just at this time came the command of the Archbishop: "The President has spoken and it is our duty to obey him as head of the nation. Moreover, Ohio, the State in which we are, has also spoken on the subject. It is then our solemn duty as good and loyal citizens to walk shoulder to shoulder with all our fellow-citizens in support of the national honor."²

The President's Proclamation was dated Washington, Sunday, April 14th, and signed Abraham Lincoln, President, and Wm. H. Seward, Secretary of State.³ Gov. Dennison of Ohio wrote his Proclamation and call for Volunteers April 15th. He promised the President that Ohio would furnish the largest portion of the required force.⁴

The Third Provincial Council of Cincinnati opened its sessions on Sunday, April 28th.⁵

In the Archbishop's opening address he called attention to the sad spectacle never before witnessed in our glorious republic since the proud day when it gained high rank among the nations. He said: "The iron bands of our highways, which we once fondly hoped would link us in indissoluble union, and the noble rivers, which bear the rich product of our land and the creations of our sciences and arts to our respective marts and homes, have failed to keep us what God and our Fathers intended us to be — one people. In the midst of the most formidable preparations of our fellow-

¹ *Catholic Telegraph*, April 13, 1861.

² *Ibid.*, January 3, 1862.

³ *Ibid.*, April 20th.

⁴ *Ibid.*, April 20th.

⁵ *Ibid.*, April 13th.

citizens for mutual destruction, the Church in her peaceful meeting gives us a glimpse of the peace of the Heavenly Jerusalem. She renews the blessings of the 'Truce of God.' We pray God that hostilities may cease, that wiser and better councils may prevail and that the great heart of this magnificent land, which our Council represents, may send its throbbing pulse of fraternal love to the most distant extremities of our common country."

The bugle call of the soldier was the sound of duty to the nurse and, almost simultaneous with the tread of marching artillery, was the soft step of her who would bind up the awful wounds and pour sympathy and hope into the ear of the dying patriot. Following closely with heart of zeal was the Army Chaplain.¹

In the *Alexandria Gazette* May 6, 1861, we read that "Sisters of Charity have arrived in Richmond. The Hospital of St. Francis de Sales is preparing to give the best medical and general attention to the sick. There the soldiers will receive such nursing as no hospital not under the care of these gentle and devoted women can bestow. Let us thank God for the Sisters of Charity, whose home and hospitals in the midst of war and tumults are the ark upon the waters."

On June 1, 1861, six Sisters from Cedar Grove Academy and St. John's Hospital went to Camp Dennison to wait upon the sick. Sisters Anthony, Sophia, Bernardine, Alphonsa, Lawrence with Magdalen as German interpreter.² Camp Dennison was 15 miles from the city on the Little Miami Railroad.

The *Catholic Telegraph* of June 8, 1861 says: "There are now seven Sisters of Charity engaged in the care

¹ *Ibid.*, April 13th.

² Archives of Mount St. Joseph, Ohio.

of the sick at Camp Dennison. The visit of the different hospitals is equal to a journey of two or three miles. There are about 12,000 men in the encampment. The Sisters have to walk in mud and water over their shoe-tops in heavy rains to attend their no sinecure duties. They want a horse and light wagon and sundry other things for their own accommodation and to enable them to care better for the sick soldiers, the chief object of their charitable solicitude. We hope a generous public will find means to lighten their toil and to share their reward. Religion, charity, gratitude to the devoted troops who leave comforts at home to suffer, bleed, die for our security and our interests, require that the Sisters and the sick be promptly supplied. Donations for these purposes will be thankfully received at St. John's Hospital."

The Cincinnati *Commercial* at the same time says: Camp Dennison — The Hospitals: "The hospital is the least attractive feature of the camp, and therefore, is too often passed unnoticed. As yet, we have visited but one of the regimental hospitals, that of the 5th under the direction of Surgeons Ball and Greenleaf. It is far removed from the bustle of the Camp and is in all respects well appointed and a model of neatness. It will afford satisfaction to the friends of sick soldiers to know that they could not be more pleasantly situated and better cared for. Sister Anthony and a number of Sisters of Charity are acting as nurses and do much of the cooking for the sick, who are thus supplied with palatable food prepared in the very best manner by those whose lives are devoted to such labor. The services of these good women cannot be estimated. They are the Florence Nightingales of America."

The Tenth Regiment Hospital at Camp Dennison was remarked for its splendid condition. Two or three soldiers considered hopelessly ill had been nursed back to life by the devoted Sisters and the skilful care of the physicians. The spiritual health had not been

neglected, especially in the case of a native American of German parentage who had never made his first Communion. No profane or other improper language was ever heard in passing through the encampment of this fine regiment. About forty men belonging to Capt. Moore's Company took the total abstinence pledge. There was a movement to change the Sisters from this place but the soldiers objected, as is shown by the extract from the *Catholic Telegraph* of June 29, 1861, which says: "The officers and men of the Tenth Regiment requested the Sisters of Charity to continue their valued services to the sick soldiers; but it seems Miss Dorothy Dix is Adjutant General of the Hospital and the soldiers have to bleed and die unconsolated by the nurses of their choice unless she consent. The Sisters of Charity will not apply to Miss Dorothy for leave to do good. Let the Secretary of War see to it as he does so handsomely to other things."

The decennial visit of the Archbishop to the Holy Father being a necessity, he left Cincinnati on June 30th, his heart full of sorrow at the country's disasters which were daily increasing.

On account of the troubled times and the Sisters' departure for the battlefield, no closing exercises were held at Cedar Grove, but the Archbishop made his farewell visit to the Sisters on his feast of St. John the Baptist and gave Benediction of the Blessed Sacrament.

One of the pupils of the Academy read the following farewell address:

*"Eve's shades were falling o'er the Asian land
Near Ephesus, where stood a weeping band
Listening with rapt attention to St. Paul
While grief's dark shadow brooded o'er them all.*

*Deep was the silence through the Christian train
Standing in sorrow near the Asian main,
Like strokes of Fate upon their spirits fell
The sobbing accents of St. Paul's farewell.
Though crushed his heart, the Apostle ne'er complains,
He goes with joy to wear the Roman chains,
Good-bye is said — the holy kiss is given,
St. Paul is gone to do the Holy Will of Heaven.
The widowed church of Asia kneels to weep,
And in her prayers to waft him o'er the deep;
To Salem where our Saviour bled and died,
He goes to suffer with the Crucified.
Father! thou art our Paul; we come to-day
To pray that God may speed thee on thy way
To Christian Salem, to Eternal Rome,
The See of Peter, and our hearts' true home.
Words cannot tell the grief that wrings the heart
When friend and friend, when child and parent part;
May Jesus bring our Father back again,
Safe from the dangers of the land and main.
He goes, like Paul, to suffer with his Lord,
To mourn the chains forged by the Gallic sword,
He goes to venerate the sacred bands
That clasp the High-Priest's consecrated hands,
A pilgrim Bishop to the suffering Pope,
To whisper words of solace and of hope.
Through all thy wanderings over land and sea
Thy children's hearts, dear Father, go with thee;
They journey with thee to the Papal throne
Blending their prayers and wishes with thy own.
Tell to the Sovereign Pontiff that we pray
The bitter anguish of his soul to-day
May be a herald of the bright to-morrow,
Of triumph blooming from the root of sorrow.
Dear Shepherd of our souls, be short the while
Thy lambs are left without thy care and smile;
Thy memory lives where'er thy footsteps rove,
Deep anchored in the love of Cedar Grove.”¹*

¹ Archives of Mount St. Joseph, Ohio.

God called one of the fair young workers of His Vineyard from her home at Mount St. Vincent, July 8th — Sister Scholastica (Arabella McHugh). Her companions sent with her many messages to the Divine Spouse of their souls, that He would guard their Sisters near the cannon's mouth and send the Dove of Peace to this great country.¹

The severest rain storm which ever visited this part of the country was experienced on Wednesday, August 21st. The Great and Little Miami rose five feet in a few moments and the creeks, emptying into the Ohio, resembled Alpine torrents. Much damage was done to property. This hardship, added to the trials of war, made many feel that reparation to an offended God was being demanded. Calamity teaches humility and humility brings His children nearer to God.

The Archbishop reached Rome in twenty days after sailing from New York and was received most affectionately by the Holy Father, whom he found in excellent health. He was pleased that the American College registered thirty-six students.

The Sixty-ninth Regiment of New York under Col. Corcoran did brave fighting in the battle of Bull Run and many of them lost their lives. Battles near Gawley Bridge, W. Va., and other places brought their sad returns, for the report (Oct. 12, 1861), says:

“Fifty or sixty of our sick soldiers from Western Virginia lately arrived in Cincinnati, and have been placed in St. John's Hospital. They are nearly all young men of respectable families — farmers — moral, well-mannered and grateful for attention and care of the devoted and skilful Dr. Blackburn, the house physician, and the good Sisters of Charity. The

¹ Archives of Mount St. Joseph, Ohio.

change in their appearance and feeling since their arrival is a source of much gratification to themselves and to all who see them; what do we not owe to the brave men who exchange their own comfortable homes for the hardships, exposure and wounds of the battlefield to keep war and desolation far away from our dwellings!"¹

Mount St. Mary's, like all other institutions, had felt the call of war when one of the professors, Mr. E. P. Scammon, received his commission from President Lincoln and went forth a Brigadier General of the Union forces. Dr. Charles O'Leary, another member of the Faculty, author of a Greek Grammar, became an army surgeon.

As in Cincinnati, so in New York, Mother Seton's Daughters desired to go to the sick and wounded patriots and awaited with holy impatience the first call. Mother Jerome mentions with joy the summons in a letter to Mother Margaret:

"MT. ST. VINCENT, Sept./27th.

MY VERY DEAR SISTER:

As we met this morning in our *dear communion*, when in asking for our true and inexpressible happiness of sharing in the most lovely dispositions of our most holy and dear Father, St. Vincent, I am sure we prayed for each other — for on these days particularly our hearts *all meet* in prayer — Yes dear Sister, as I find the *old chain* becoming more and more closely cemented in our dear Heaven where so many of our beloved Sisters are gone — and I see so few of our old band remaining — on our Community anniversaries, it seems to me we are *all again together*. Your dear and most welcome letter only reassured me, that we all live in affectionate remembrance — yes indeed, it was a real pleasure to me to read your sweet letter — but I was truly sorry to hear of your sickness, but trust in

¹ *Catholic Telegraph*, October 19, 1861.

the goodness of our dear Lord you are improving very much. I am quite sure your dear little Community will offer a holy violence to Heaven for your preservation yet for a long time. As regards our individual feelings, I am sure that with me — you 'long for the wings of a dove — to soar to our home above.' But Our Lord's work is not yet done and we must work on.

We enjoyed a real feast in the visit of our dear and esteemed Archbishop Purcell. Oh! how it looked and felt like home. We seated him in the Work Room and then gathered around his knees, and drank in with delight his many and beautiful traits — of *dear, loved old times*. He seemed delighted with his visit, but as to our delight — I can only compare it to that of affectionate daughters on the return of a *loved Parent* after a long absence, but like all earthly joys it was too quickly flown.

My dear Sister, as we are both trying to help our dearest Sisters as much as possible in the perfection of our holy vocation will you have the kindness to send me your *French* copy of the *Monthly Retreats*. I am about to have them printed in English for our own use, but find it necessary to consult the French copy. If you send it by Express it will come very safely and I assure you, it shall be safely returned. Dear Sister, if you would like to have some copies of the English Volume — when completed — I will very readily sell them to you at \$1.50 per volume. But if you should wish for any, will you have the goodness to say *how many* — as soon as you can. They will come pretty expensive, therefore by knowing exactly how many you need, with our own wants, I need not incur any unnecessary expense. We are going to have our monthly retreats now if possible regularly and I think it will be a great advantage to have the Meditations printed — *comme il faut*, if you will have the charity to send your copy (French) and your orders, it shall be immediately attended to. I hope our dear Lord is giving strength and health to your dear Sisters for their various duties. He seems to have His Divine intentions in calling so

many of our *young* ones away. Scarcely have we finished our beads for dear Sister Editha who died in July (the latter part) and now we are hourly expecting the departure of Sister Mary Philomena, though she may have reached Heaven before you receive this — still you must ask your dear Sisters to pray for her.

We have been hoping our dear Lord would send us to nurse the poor Soldiers and now after praying and waiting for Him — He has really heard our prayers — and very soon we will begin our new mission of mercy. Do ask our dear Lord to give us all the grace and virtue we need for the execution of His designs. All our Sisters unite in warmest love and union of prayers.

Ask our Lord to consume in His Holy Love the heart of your affectionate

SISTER M. JEROME

Servante des pauvres."

About this time a communication from Sister Regina Smith¹ announced the death of Mother Elizabeth Boyle (Sister Betsy of Bishop Bruté's *Journal*).

"MT. ST. VINCENT, JUNE 26, 1861.

DEAR SISTER:

In sadness I address you, but why be sad? 'Them whom God loveth, He chastiseth.' This is and must be our consolation in the heavy affliction we have just experienced; ere this letter reaches you, you will no doubt have heard our much loved Mother Elizabeth has gone to her rest, on Friday, the 21st inst., at 11 o'clock P.M., her pure spirit was carried on Angels' wings to the throne of the Eternal. Her death was indeed the echo of her exemplary life, holy, peaceful and calm — she has been a great sufferer for the last three or four years but, notwithstanding, she was to the very last day of her existence, busily engaged in laboring for the Orphan Boys at the Asylum on 5th Avenue. It was there our Lord called her and did not, I am sure, find her unprepared. Her precious re-

¹ Archives of Mount St. Joseph, Ohio.

mains were brought to the Mount for interment. It is for us a melancholy pleasure to have them *near us*. Please, dear Sister, get the prayers and suffrages of your Community for her repose, tho' I feel she is happy.

But tell me, dear, dear Sister, how is your health? We often speak of you all. I saw from the papers some of your Sisters had gone to Camp Dennison. I am glad — they will do much good; many souls thro' their labor will be drawn to God. Please give much love to Mother Josephine and all the Sisters. Our good Mother Jerome still suffers greatly with her head. She is now in Rondout opening a new mission. She is always on the go. Do beg our All to restore her to perfect health. We cannot spare her — our Community needs her and her teachings. As for our present good Mother Angela, she is well, sends love and best wishes to all.

Ere I close let me ask when you are coming to see us? Do come. I know well our present home will suit your taste. It is really lovely, the admiration of everyone. Sister M. Francis is here on a visit. She desires love to her old Sister-Servant. I must now leave you as the music of the bell for Rosary will summon in a few moments, so then, dear Sister, Adieu. Please write and send your blessing to one who loves you well.

Most affectionately yours,

SISTER M. REGINA.

Sister Margaret.

One Ave, if you please."¹

Mother Margaret's ties to earth were being riven, one by one, and her yearning for Heaven and her desires to be there were increasing with the seconds. Soon a half century of service as a Sister of Charity would be a reality, and still, her hands were full of works, her heart and mind expanding as new offices of charity constantly presented themselves to her dear

¹ Archives of Mount St. Joseph, Ohio.

community. As an aged mother she watched the career of her former pupil, Mother Josephine, and prayed the Holy Ghost to strengthen and enlighten her.

President Lincoln ordered September 26th to be kept as a day of humiliation, prayer and fasting, and Governor Dennison added his earnest entreaty for the same. It was observed in all Catholic Churches with a High Mass.¹

Brigadier Gen. W. S. Rosecrans addressed the people of West Virginia, urging them to cling to the old government and not join the Southern Confederacy, adding that the old Constitution and laws of Virginia were in force only in West Virginia.²

There was severe fighting near Summerville, Va., where Ohio and Cincinnati regiments were engaged. Col. Lytle and Capt. Stephen McGroarty were wounded.

The schools were opened but the oppression of war was felt by the little children as well as their elders. Coffee was now replaced by rye or barley — all foods were exorbitantly high, cotton goods became as valuable as silk in time of peace. Fuel was hardly obtainable and homes were being robbed of their support in the bloody carnage. The Archbishop lately returned from Rome visited the schools and charitable institutions and everywhere left comfort and his blessing. He told the children of the Pontifical Mass which he celebrated in the chapel of the American College at Rome on August 15th, during which some of the best singers from the Sistine Chapel joined the Americans of the College choir.

¹ *Catholic Telegraph*, September 28, 1861.

² *Ibid.*, September 7, 1861.

Sister M. Gabriella (Martha Royston) died on the 17th of October at Mount St. Vincent after a week's severe illness. She was a native of Alabama and a convert to the Catholic Faith. She was in the 22d year of her age and a model of every Christian and religious virtue. Her death was most beautifully edifying.

More than two hundred sick soldiers from the Kana-wha reached Cincinnati Friday night and some had to wait until Saturday morning for proper accommodations, the army hospital not being sufficiently provided. St. John's Hospital had beds everywhere and the Sisters and nurses seemed ubiquitous in their ministrations of tenderness and healing.¹

Col. Mulligan, the "Hero of Lexington," visited St. Xavier College on Saturday morning, November 30, 1861. On Sunday the Colonel and his wife accompanied by Mr. and Mrs. J. P. Walsh devoutly assisted at High Mass at St. Xavier's, and after receiving a bevy of friends and admirers, at the residence of Mr. Walsh and also at Mrs. Col. Scammon's, visited Mother Margaret George, the venerable and long surviving daughter of Mother Seton at St. Joseph's Asylum, Ludlow Station. In the evening, accompanied by the City Council, they visited Mrs. Gen. McClellan at her residence. Col. Mulligan had written to a friend just before the Battle of Lexington: "If I die, if I fall in defense of our Laws and Constitutions, let my example be followed by all — by every man who loves the fame and renown of the fathers who make us a great and honored people." ²

Squire Sedam donated a lot 50 by 100 feet for a

¹ Archives of Mount St. Joseph, Ohio.

² *Catholic Telegraph*, November 31, 1861.

church in Sedamsville. Dr. Rosecrans said Mass there and preached a sermon on November 3d in a room rented as temporary chapel. About forty children attended the Catechism class.

Before the Battle of Manassas, Gen. Beauregard with numbers of his men received the Sacraments, as did many of the Union troops, and if they fell as heroes do, we may feel sure they rose to the reward of martyrs.

General McClellan, at the suggestion of General Scott, and with the unanimous concurrence of the Cabinet, was appointed to command the Armies of the United States.

His eulogy of the retiring commander, Gen. Winfield Scott, whom he called the "Great Soldier of Our Nation" was worthy of his elevated position.

The year 1861 closed with the horrors of war still clasping the hearts of the people. Brows of generals and other officials were being encircled with bay wreaths or robbed of them as adverse or favorable events followed their course.

There was sweet music in the chapel of the Orphan Asylum on Sunday afternoon in late December when the blending voices of an American lady of no ordinary intelligence and her six children recited the Our Father and Creed before their Baptism. The husband not yet a member of any church, was present.¹

At the opening of the New Year, the spiritual needs of the soldiers became a subject of great interest. Archbishop Purcell appointed three clergymen to visit the Catholic soldiers. General Rosecrans and others welcomed this news.

The country at this time was one vast battleground.

¹ Mrs. Stephen Boyle.

General Rosecrans received a call to hasten from New York to West Virginia. Rome was at the same time sending a message to his Rev. brother at Mount St. Mary's of the West. Years of labor had begun to show their effects on Archbishop Purcell and he selected as Auxiliary Rev. Sylvester H. Rosecrans, a convert. He was at Kenyon College when the news of his brother's conversion reached him. He began to enquire and went to St. John's College, Fordham, to make a retreat. Archbishop Purcell took him on a missionary trip through Indiana, was convinced of his merit, and sent him to Rome. He left New Orleans, January 11, 1848, reached Rome by way of Marseilles and entered the College of the Propaganda. He was in Rome during all the troubles of Pope Pius IX and saw the triumphal entry of the French, July 3, 1850. He was ordained priest on June 5, 1852, was appointed to St. Thomas' Church, Cincinnati, then made Assistant at the Cathedral and Professor at the Seminary. When Mount St. Mary's College was opened he was made its President and subsequently Assistant Editor of the *Catholic Telegraph*.

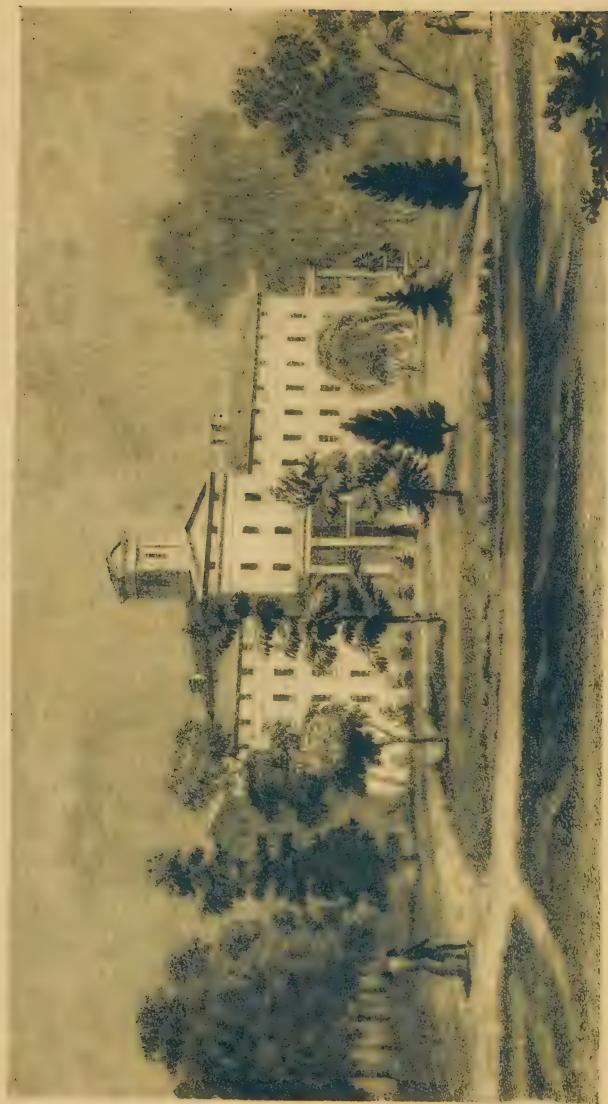
The seminarists regretted that this would necessitate his departure from their circle; as a teacher of Dogma he had won golden opinions. His successor, Very Rev. Wm. Barry, was a teacher of note, likewise, and had already surprised his superiors and the students by his facility in imparting knowledge.¹

Very Rev. Edw. Collins, Mother Josephine Harvey, and Dr. McMahon left Cincinnati for Cumberland on February 15th, taking with them Sisters Sophia, Ambrosia, Jane, Mary, Agnes, Etienne, and Gabriella. Father Collins usually took things quite leisurely and

¹ Kelly — Kirwin, *op. cit.* pp. 234-40.

on this occasion he missed his train; the Sisters in the meantime were at the station waiting for their escort. Sister Anthony, who wished to be one of the party, was doing some shopping, and hurrying to the depot, supposing all aboard but herself, took the train which immediately started. She went alone as far as Columbus, when she received a telegram from the Most Rev. Archbishop Purcell: "Return at once. Two boat loads of wounded soldiers from Pittsburg Landing, to be cared for!"

The party left Cincinnati at 8 P.M. that evening and reached Wheeling, West Virginia, at noon the next day. They repaired to the Visitation convent where Sister Sophia met her niece, Mother Michella, a venerable religieuse. Such an unexpected visit gave great joy to both while the spectators were deeply affected at the meeting. The Sisters of the Visitation extended very Sisterly hospitality to our poor tired Sisters, who left them after eighteen hours' rest, with the assurance of their earnest prayers through their arduous labors. How lovely is religion and how sweet and gracious are the holy! What comfort and encouragement we gather from the kind acts and sympathy of those who like ourselves — who if we do what we promise — must crucify self for others. The party left Wheeling in a blinding snow storm on the morning of February 17th and reached Cumberland in the evening. There they met Dr. Seekley who conducted them to a house formerly owned by Dr. Healy, a Southern sympathizer who on this account was obliged to flee from his home. There were no beds and but few accommodations of any sort. The Sisters tried to rest on the floor the first night; after that bunks were procured. Twenty-two hundred sick soldiers were lodged in fourteen old warehouses, and



MOUNT HOPE, NEAR BALTIMORE, MARYLAND, 1839

here the Sisters went to perform their labor of love. The first story of each building was used for general purposes; the second and third as wards for the sick, each containing fifty beds. At headquarters the Sisters watched all night, but in the wards they retired for a little rest, leaving night nurses. Sister Sophia was so ill as to be confined to her bed nearly the whole time she was in Cumberland. A communication from Pawpaw, Va., February 23, 1862, to the Sisters of the Cincinnati Community will show with what pleasure the arrival of the Sisters was hailed.¹

“How the friends of soldiers of this department will rejoice to hear that the sick in Cumberland Hospital are now nursed by Sisters of Charity! Nine of them have already arrived, and more are expected to the number of forty. Mrs. Petronilla P. Byrne deserves the place she holds in the affections of many a sufferer who has been relieved by her untiring personal attentions, and it was through her agency that the Sisters of Charity came to Cumberland. The hero who wins a battle is honored by his countrymen; but the heroine who sacrifices every interest to alleviate suffering, is honored by the angels who sound her praises in Heaven.”

The Baltimore *Catholic Mirror* published the following:

“CUMBERLAND, Feb. 25, 1862.

MESSRS. EDITORS: It is with great pleasure I tell you that eight Sisters of Charity have recently arrived in our Mountain City from Cincinnati. They have come to take charge of the military hospitals here. A considerable number of soldiers from General Lander's division having fallen sick, in consequence of the inclemency of the weather, to which they were more or less exposed, while encamped on the banks of the

¹ Archives of Mount St. Joseph, Ohio.

Potomac, and Patterson's creek. Mr. George Seekley, the worthy and zealous medical director of the medical department, knowing the worth of the good Sisters of Charity, dispatched a request to the Most Rev. Archbishop of Cincinnati to send some of the good Sisters on, to which request Archbishop Purcell gladly consented, and wrote immediately to the Quartermaster General for the State of Ohio signifying his disposition to gratify the wishes of the medical director at Cumberland. Mr. Wright wrote the Q.M.G., thanked the Archbishop and said, 'I will have the Sisters forwarded to Cumberland. God bless the good Sisters of Charity and their kind ministrations to our brave soldiers. It will afford the Governor great pleasure to respond promptly to any such calls.' Our Community was much gratified and delighted at the unexpected appearance in their midst, of those estimable and most praiseworthy ladies, who have so devoutly received the appellation of 'Angels of Mercy.'

We are delighted at their arrival, because we are well aware that they have received a special call from the Almighty and are aided by His grace to discharge those arduous duties, those corporal works of mercy, towards the bed-stricken victim, which without this special divine vocation and grace, cannot be thoroughly discharged. The Holy Spirit of God that called these devout ladies from the midst of the world, now animates them to devote heart and soul, their labors and life, towards the welfare of the widow and the orphan, the sick and the dying.

We are delighted also at the arrival of the Sisters, chiefly at this time, when so many once robust and stout men, young and old, are now lying prostrate in hospitals in the midst of strangers, far from their homes, dear friends and relations, but whose hearts will soon be gladdened and whose sad condition will soon be ameliorated by the constant, tender, and more than maternal care of the Sisters of Charity. Already, I have been informed, the good fruits of the Sisters' labors are manifest with regard to the patients

confined in the two hospitals under their charge. The sick men seem astonished and cannot comprehend the devotedness, the zeal and unwearying patience of the Sisters. Some declared that had the Sisters been here from the beginning, not a man would have died. The cleanliness of these two hospitals, the improvement in the patients, the great change for the better in the cooking and preparation of food suitable for the delicate constitution of the sick, are subjects of grateful remark by the patients, who all combine to sound the praises of their inestimable nurses. No doubt the citizens of Cumberland of all denominations, will, ere long, be convinced of the justness of the praise accorded to the Sisters of Charity, and that those generous-hearted soldiers, now the object of the Sisters' care, will ever remember with sentiments of deep and heartfelt gratitude, the kind ministrations, attentions and labors manifested towards them by their charitable and devoted benefactresses. Would that the wishes that I myself have heard expressed by brigade and hospital surgeons, could soon be gratified, by the arrival of more Sisters to take charge of two or three more hospitals.

The Very Rev. Edw. T. Collins, V.G., of Cincinnati, under whose charge the Sisters came, preached to a large congregation in St. Patrick's Church last Sunday. The venerable clergyman, after seeing the Sisters fully established in their new mission, will return to Cincinnati. We wish him a safe and pleasant journey on his homeward trip, and pray God to prolong his days and grant him the happiness of welcoming the Sisters back, after the completion of their labors here, in as good health and spirits as he leaves them." — E.

In St. Peter's Cathedral, Cincinnati, on March 25th, the consecration of Bishop Rosecrans took place as Bishop of Pompeiopolis. The Sisters had been busy preparing for the event. How many dear friends from 1809 had they seen vested with the purple, and how

wonderful had been the extent of the work done for God and mankind by these wonderful men. North, south, east, and west they had left their mark and the glory seemed to brighten and spread as the years rolled round. Bishop Elder, who gave the priests' Retreat in the summer, and Father Gilmour, who conducted the exercises for the Seminarists, were both to impress their holiness and strength on Catholicity in Ohio.

On Thursday, the 27th, Cedar Grove Academy gave a reception to its spiritual Father. The bright faces and happy hearts of Sisters and pupils reflected the beauty and gladness of the balmy spring day. The Archbishop with his newly consecrated Coadjutor, the Professors from the Seminary, the Clergy of the Cathedral, St. Patrick's, and All Saints having partaken of the banquet in honor of Bishop Rosecrans repaired to the hall for a feast of music and oratory. The young ladies presented a handsome silver goblet appropriately inscribed.¹

Sister Ann Teresa died at St. Mary's Academy, Dayton, in April.

Winchester was a fatal but victorious field. There General Shields had brilliant success but many of the gallant Fifth Ohio, which did such noble fighting, were killed and wounded. Fourteen dead bodies were brought to Cincinnati at one time and many others were buried in the East. One of the soldiers wrote to the friends of a companion who had died from his wounds: "Tell the friends of — that he died on the 3d inst. He received the Sacraments the day before. The Boys from our Hospital paid all attention to him, whilst living, and although Protestants, these fine fellows insisted on taking charge of the

¹ Archives of Mount St. Joseph, Ohio; *Catholic Telegraph*, April 2, 1862.

funeral and digging the grave, placing at its head the dear symbol of our redemption."

What were Mother Margaret's emotions when she heard of her dear old Frederick County streaming with blood, and her dear old Richmond in which she had spent much of her early energy. She heard now and then from Fathers Hickey and McElroy, whose interest like her own never forsook the old homes.

The Sisters escorted the wounded soldiers in the steamboats and flatboats fitted up for that purpose. Sister Constantia gave an account of one trip she made when the boat took fire. How they succeeded in transferring the disabled men and in escaping the flames was truly miraculous, but the Sisters all have given credit to officers and men whether in camp or on the boats, or in the Hospitals, and have attributed to their greatness of soul the success of the work everywhere.

On the other hand the "Old Soldiers" have always given great praise to the Sisters. Sister Anthony's name especially has been blessed a million times as "Angel of the Battlefield." Her recollections of war days were interesting in the extreme. Personally acquainted with several of the Generals, she was able often to use her influence and never permitted an opportunity for using it to pass. On one occasion, a mere youth, a Southerner, had come across the lines, for what purpose it was not known — boyish romance, perhaps. He was taken before General Rosecrans and sentence was passed according to the laws of war. Some one brought word to Sister Anthony, who hastened to the General and in her own style of pleading, which was very powerful, begged him to pardon the boy. The General told her that

it was impossible, that his duty demanded the sentence he had passed. "What!" said Sister Anthony with streaming eyes, "can you, a father, think of your own Louie at his mother's side, and then changing the picture find her prostrate at the news that a Rebel General had put him to death for boyish enthusiasm?" Not only were the soulful eyes of Sister Anthony brimming but the General and his Staff showed deep emotion and she gained the pardon of the Confederate youth, with the command: "Take him, Sister, from our midst and place him beyond danger." This she did with gladness of heart and had him sent under guard to his mother.¹

The President of the Southern States, Mr. Jefferson Davis, and Sister Anthony often sat down to the same spare meal and not twice in succession was his hair the same color. She was very reticent about telling how she knew him, whether by her own cleverness or because he acknowledged his disguises to her and trusted her.

As a hospital nurse she had it in her power to save an arm or leg when the surgeons would wish to amputate. She would beg them: "Wait and let me see what I can do for this mangled member." Only her wonderfully persuasive powers would have succeeded, for the number of sick and wounded and the urgency of action made the doctors often seem brusque and harsh. The Sisters cared for Unionists and Confederates alike — knowing no difference, making no distinction.

Sister Agnes, who went with Sisters Sophia, Ambrosia, Jane, Mary, and Etienne, remained three months in Cumberland and then returned to Cincinnati to

¹ Archives of Mount St. Joseph, Ohio.

nurse the wounded from Richmond and Nashville. It was in St. John's Hospital that she witnessed the most appalling sights — men without arms and legs, sometimes both being wanting, pale, with haggard faces, worn out with fasting and marching. She thought many died of broken hearts. Their faces haunted her for years and she could hear them calling for home and the dear ones whom they were destined never to see on earth again. She would tell with a shudder that the streets of Cincinnati witnessed extreme suffering and misery and often saw fine young men, seated on their own coffins, brought through on their way to some neighboring hill-side for execution.

Sister Ambrosia, still living, tells of their journey to Cumberland, and the kindness of Dr. and Mrs. McMahon, whose all had been confiscated, and who were often obliged to accept provisions from the Sisters to sustain life. Hotels, warehouses, etc., had been converted into temporary hospitals and two thousand two hundred poor soldiers suffering from typhoid fever, pneumonia, erysipelas, and other diseases were crowded into these twelve buildings, making it very difficult for seven Sisters to give the poor sufferers proper attention. She says their duties, fatiguing and often disgusting to flesh and blood, were amply repaid by conversions, repentances, and the removal of prejudice against our Holy Faith. Often they would hear: "Surely those ladies are working for good. Money is not their motive." In the presence of the "good ladies" even the most unlettered were careful and the respect evinced was remarkable.

The Redemptorist Fathers, whose monastery was on the opposite bank of the Potomac, attended to the spiritual wants of the Sisters. To hear Mass it was

necessary for them to make a very early start, even before dawn, and often, on account of the darkness, the sentinels, being unable to distinguish them, would demand the countersign. It happened once that sentinels crossed bayonets upon their breasts, and then, indeed, they trembled.

Sister Gabriella, another of the happy band to receive the hasty call for service one bleak Saturday morning had but one half hour for preparation. Arriving at Wheeling she was delighted with the sweet hospitality of the Visitation Nuns. The departure from Wheeling in a storm of sleet and snow made them realize what the poor soldiers were enduring on the march. As they walked in procession through the streets to the hotel where they were to remain that night, crowds of men, women, and children gathered to see them. While awaiting supper, the windows were besieged from without; children, white and black, peeping in to get a glimpse at the "curiosity." Rooms were scarce and several of the Sisters slept on the floor of a reception room. Mother Josephine had a cot, and Dr. McMahon was thankful for a rug in front of the parlor fire. Father Collins went to the Redemptorist house across the river. The day following, the Sisters were placed in Dr. Healy's house, he and his sons being obliged to flee on account of their sympathy with the South. Mrs. Healy was trying to support herself by keeping boarders, but as her home had been made quite desolate by confiscation, the accommodations were meagre. Bunks of rough boards with straw ticks and pillows of the same material were the Sisters' beds.

Dr. Dougherty, a very excellent physician, had charge of Hospital "H." Hospital "I" was a short distance away.

It was Major Seekley of Cumberland who petitioned for the Sisters to come there.

Sister Jane had a ward assigned to her in which every available space was occupied by the sick and wounded. Very late one dark night, an ambulance arrived filled with soldiers — poor boys, sick, wounded, and dying. A bed at the extreme end of the room was given to a very young man who was suffering from a deep wound in the shoulder. The surgeon closed it and told Sister Jane to watch the patient very closely during the night. Each time Sister approached, the eyes closed as if in sleep. When the Doctor came in the morning Sister helped with the dressing of the wound, but no word fell from the lips of the patient. He was purposely avoiding a look or salutation, but Sister saw that he was studying every action of priest or Sister. During the first three or four days several persons were instructed and baptized all of whom the young man was noticing. A change came over him and he showed a little friendliness to Sister and finally one day said: "Sister, I would like to be baptized. I have been a very, very bad man." Sister Jane was overjoyed at this request and told him what a great gift he had received from God especially in receiving the light of faith in so short a time. The chaplain came that same afternoon and the patient was introduced to him. He received his instructions with wonderful intelligence and fervor and made his First Holy Communion on the following morning. In a few hours his beautiful soul was enjoying the vision of God.

Sister Jane had another convert whom his mates called "Baldy." He was a generous, honest, merry, young soldier, a good talker and often caused a laugh

by his pleasant jokes. One day he accosted Sister: "Lady, what is this I hear the boys call you — Sister? Ah! that is indeed a beautiful name. Well, Sister, I heard that quite a number of you ladies arrived last evening to take care of our boys. Now, this is very, very, kind. I would like to know more of a religion which teaches such self-sacrifice. Have you a Bible to give me?" Sister spoke to the chaplain who gave the young man a small Catechism, which he prized very much and called it "His Little Bible." He made wonderful progress in the knowledge of our Holy Faith, was soon baptized, made his First Communion, and did his utmost to lead his comrades over the same path. Sister often found him on a little platform reading and explaining the lessons of his "Little Bible" to the brave young soldiers who would listen, and many of them became good Catholics.

The young Apostle followed Sister Jane to Cincinnati and did good service at St. John's Hospital.

Sister Beatrice was one of the nurses at New Creek. Her companions were Sisters Ann Cecilia, Etienne, Benedicta, Stanislaus, and Lawrence. Sister Sophia had charge and Father Corcoran was chaplain. They left home June 9, 1862 and took charge of the military hospital for a month, and then moved with the army to Culpeper Court House. The Sisters followed the troops in ambulances and nursed the sick in pitched tents on the camp grounds. Typhoid fever was prevalent. Some of the soldiers died and others recovered and rejoined the army.

At first, soldiers and civilians were inclined to repel the Sisters, but kindness and patience conquered and gained the good-will of all. During the stay at Culpeper the cry "The Confederates are upon us" would

startle the camp, and tents and baggage being gathered all would be ready to flee from the enemy. After the Confederate victory at Harper's Ferry, the army retreated to Washington, the Sisters with them, whence they returned to Cincinnati.

Sister Ann Cecilia tells of their residence at the house of Mr. Dinges. Their costume was a source of amusement to those who had never seen a Sister of Charity or a Sister of any other order and the question was asked, "Why do you dress so different from other ladies?" One boy said: "The girls up my way wear low necks and short sleeves — you know your dresses make you look so funny." Another thought the beads at the side "would make a pretty watch chain." Ignorance of Religion astonished the Sisters who found in the baby classes of the parochial schools more knowledge of God than was possessed by grown men in the Military Hospital. Several conversions were made here and the Rosary became a book of life to many. Colonel Miller was a sincere friend to the Sisters and showed them every consideration. In later years he took his whole family to Cincinnati and had a visit at St. John's Hospital with the different Sisters he had met at New Creek.

Sister Bernardine in describing the Sisters' "Military Career," as she called it, said they took up their abode in a small wooden church at Camp Dennison using the pulpit for a store room, boards for a table, and the floor for rest. The hospitals were wide apart and it took much time to pass from one to the other. On those rounds, at first, they would hear themselves called "The Pious Marias." It was not long until "Sister" and even "Mother" was the title of address and in most affectionate and grateful tones.

In the beginning of the war Sister Seraphine, then a Sister of Charity of Nazareth, was employed in the State Hospital of Nashville, caring for the sick and wounded of the Confederate Army. As the building was very large, hundreds of soldiers besides other patients were accommodated. After several months, Sister Seraphine and another Sister were sent to Memphis where, assisted by four Dominican Sisters, they nursed the sick soldiers for a year and then returned to Nashville to Hospital No. 14.

The Sisters from Cedar Grove, Cincinnati, were in this hospital also attending to the poor victims of Stone River and Murfreesboro. The suffering witnessed could never be pictured nor imagined. An epidemic of measles attacked the soldiers and many died.

During the Sisters' stay in Nashville, the City Hospital was burned by the Northern troops. General Sherman with his body-guard often visited the hospitals and did much to revive the spirits of the soldiers. In a jovial way he would tell them they did not know how well off they were, better than if in their own homes, "with the Sisters to care for them." "Come, come, Boys," he would say, "you are only foxing it to get all the good things these kind Sisters prepare for you." There was no one more sympathetic and kind than the General himself, according to the opinion of the Sisters who knew him there. Blessings and thanks followed him everywhere he went.

The Sisters regarded the good done, and the grace brought to souls as a reward beyond price for the privations endured. Sister Seraphine returned to Cincinnati with Sister Anthony and became a member of the Cincinnati Community. The Bishop of Nashville

had made arrangements for a diocesan community — a branch of Nazareth. The unsettled condition of affairs and other causes prevented the accomplishment of his purpose. Some of the Sisters destined for this new foundation returned to Nashville. Sisters Seraphine and Camilla joined Cincinnati and others established the Leavenworth branch, now a large and prosperous community.

This same Sister Seraphine accompanied Sisters Louise, Ambrosia, Euphrasia, Basilia, Lawrence, and Gonzaga to Gallipolis, where the soldiers wounded in skirmishes had been sent. The hospital consisted of tents in a cornfield. After the battles of Winchester and Lynchburg the sick and mangled were sent thither, but did not reach the place for fourteen days. The misery and suffering were unparalleled. Dr. Stone was the physician.

The Sisters walked a mile and a half each morning to assist at Mass. Father Callenberg was pastor of the congregation, an old French settlement. A very young soldier, dangerously wounded, was brought to the Sisters one evening and no hopes were entertained for his recovery, but careful nursing brought him to a state of convalescence, when he acknowledged that he had been taught to look upon Catholics as very dangerous people.

He was baptized and received our dear Lord in Holy Communion before he left the Hospital. His gratitude was very touching and he wished to compensate the Sisters for their care, but he learned that his knowledge of God was more to them than all the riches in the world.

In the Gallipolis band was Sister Euphrasia, who nursed a gentleman from Philadelphia. He had been

very severely wounded in the neck and was too ill even to speak. As strength returned he noticed the ministrations of the Sisters and said to his comrades: "I never saw such disinterested charity." Later he called Sister to his bedside and told her that he would like to learn something of the Catholic religion for "if its teachings make the Sisters what they are it must be good." He then acknowledged that he had always detested everything Catholic, believing that the Church opposed education and civilization, entrapped young ladies into convents, was all darkness, an enemy to the bright and beautiful. He wished now to be better informed regarding this much maligned religion as he was already disabused of many false ideas. His questions were deep and logical and Sister Euphrasia, a convert herself, was happy to be able to meet his objections. He read *Protestantism and Infidelity* and studied Bishop David's Catechism. He returned with improved health and changed feelings to his wife and six children in Philadelphia.

Sisters Louise and Basilia were recalled in September for school duties. Sister Gonzaga, "a walking Saint," took a great interest in a little darky named "Toby" and tried to make him feel the existence of God. When she hoped her instructions had awakened the mind of her little pupil, she thought to give the Sisters a pleasant surprise by catechizing him in their presence. "Toby," said Sister, "Who made you?" "Dunno, Sister." "Toby! — but who made the grass and the flowers and the trees and all the beautiful things that we see around us?" "Dunno, Sister, dey was all hyar when I comed." Sister began all over again, but if Toby's religious ideas did not progress his help became very efficient to the Sisters, whom he spared

many a long tramp over the cornfields in performing various errands.

Sister Constantia went to Nashville on March 19, 1863. Father Tracey accompanied her and the other Sisters. There were four hospitals and Sisters Louise and Constantia were placed in Hospital No. 1, an old cotton factory on College Hill. The Sisters slept and took their meals in a small house opposite.

The Sisters of Nazareth had preceded the Cincinnati Sisters, but went farther south. Sisters Anthony, Lawrence, Gabriella, and Dominica were in a hospital which had been a young ladies' boarding school. The Sisters were like the soldiers in those days, ready for the "Onward, March!" at any time. Twice they had gone to Cumberland. On every journey they were attended by a priest or physician, often by both. Dr. Blackman, the famous surgeon of old St. John's, accompanied them to the battlefield of Pittsburg Landing, and, after the battles, Sisters would come up the river with those able to be carried on the flat-boats.

Sister Anthony applied to the City Council for some help, as the St. John's not being endowed, and all space being used for the soldiers, no income was at hand for its maintenance. Her petition was referred to the Infirmary Committee.

Ladies of the city, especially Miss Julia Potter and Miss Springer, gave personal assistance and contributions in money. Mrs. Mellon (sister-in-law of Mr. T. D. Lincoln) presented the Hospital with fifty beds. Mr. L'Homedieu, President of the Railroad, gave money, Boyle and Labort furnished wines and brandies for the sick.

The New York *Freeman's Journal* and the Baltimore *Catholic* in graphically describing the work of the Sisters said: "The Sisters of Charity and the Sisters of Mercy, with members of other religious congregations of Catholic women, are hurrying by scores to the hospitals that stretch all along General McClellan's base of operations. God bless them in their ceaseless labors of healing and of love."

Perhaps in no city was more excitement created than in Cincinnati during the second week of July, 1862, when news of Morgan's bold attempt was heralded abroad. Different telegrams, telling of the various points the bold guerilla had gained, reached officials in the city. General Boyle, military commandant in Kentucky, sent the warning. Governor Tod of Ohio and Mayor Hatch of Cincinnati conferred with Governor Fisk and Adj. Gen. Fumell of Kentucky, and in less than two hours armed men were crossing the Ohio on their way to Lexington. Morgan, the raider, was marching rapidly, leaving ruin in his wake and he was approaching the Ohio and Cincinnati. The President sent an order on the factory of Miles Greenwood for as many heavy guns as might be required. The city was under martial law at this time. Lights were to be out at nine o'clock and any one in the streets would have to give an account of himself or be imprisoned.

On July 24th the fourth election of the officers of the Community took place at Cedar Grove:

Mother Josephine was reëlected *Mother*,

Mother Margaret George was elected *Mother Assistant*,

Sister Regina Mattingly was elected *Treasurer and Secretary*,

Sister Anthony O'Connell was elected *Procuratrix*.

The Act of election was signed by

S. H. ROSECRANS,

Bp. Pomp. & Aux. Cincinnati.

EDWARD PURCELL, *V.G.*

The Archbishop returned Friday, August 22d. The train on which he came was delayed all along the line by deputations from the cities of his diocese and at the suburbs of the city and he reached the depot at 5.30 in the evening. As the long train came in view and cautiously came to a stand-still, there was an alarming rush which might have been serious if Mayor Hatch had not sent as a body-guard two platoons of police to walk on either side of the prelate's carriage. The bands of music, nine in number, struck up their welcome home and at the word from the Grand Marshal the magnificent pageant began to move. A military escort from the 10th Ohio marched in front of the Archbishop's carriage. Its chaplain, Father O'Higgins, Capt. Cramsey, Lieut. Murrin, Sergeants Shea and Redmond, with many others, who had just arrived from Alabama, welcomed an opportunity of showing their respect for the head of the Cincinnati diocese.

In an open barouche, drawn by four splendid bay horses, sat the object of all this love and veneration. Although he had visited Rome twice within a year, no signs of weariness could be observed, and notwithstanding the chill of evening he sat bare-headed acknowledging salutations.

The Archbishop brought with him Rev. F. Pabisch, D.D., LL.D., for the Seminary — the Institution nearest his heart. All the church bells pealed forth merrily from the time of arrival until the procession

reached the Cathedral, where Father Borgess received the Archbishop as he alighted from the carriage, and formally welcomed him home. A chorus of two hundred birdlike voices, belonging to the children of the Catholic Schools, broke forth into a melodious chorus of welcome, and little girls strewed flowers under his feet as he mounted the high stone steps to the Temple which he himself had raised to the Most High. The Cathedral had been renovated and was beautiful in its later adornments. Bishop Rosecrans had taken charge of affairs during the past three months and ably performed the work of his dear friend and Father.

Within a few days the Catholic Societies asked the Archbishop to give a lecture for the benefit of St. John's Hospital. In his reply he said: "I cannot refuse anything to the devoted Sisters who care for our sick and wounded soldiers on the battlefield, on the rivers, and in St. John's Hospital." "Impressions of Europe" was his subject, and Brother Moses (Father Quinn), head of the Christian Brothers' schools, supplied the musical numbers from his well-trained choirs.

Cincinnati made a brave resistance to the attack of Generals Kirby Smith and Heath who fled in haste Friday morning, September 10th. The day before they had permitted the ambulances containing remedies and the nurses, among them six Sisters from Cedar Grove, to pass unharmed. This should be recorded to their credit.

The camps were visited by the Archbishop soon after his return and the soldiers made happy by their Father's blessing and sympathy. On the Feast of the Presentation, in the chapel at Cedar Grove, Mr. Boyle of Cincinnati and his eldest daughter were received

into the Church. His wife and six children had the same happiness in the Asylum Chapel, a year before. The Most Reverend Archbishop performed the ceremonies on both occasions. At the conclusion of the High Mass the Archbishop gave the papal benediction. While breakfast was being served, three of the pupils entered and Mary Jane Henry read an address of welcome to the beloved prelate. The school was in a flourishing condition, and this delighted the spiritual Father of the Sisters.

Mother Margaret was now at Cedar Grove and Sister Sophia had taken her place at the Asylum since November 4th.

CHAPTER XIV

GOLDEN JUBILEE OF MOTHER MARGARET
CECILIA GEORGE

1862

THE first day of February, 1862, was a busy day at Mount St. Vincent Academy and all the houses of the Community, as preparations were being made for the Sisters to attend the celebration of the Golden Jubilee of Mother Margaret George, who was at that time stationed at the Orphan Asylum, Cumminsville. Joy triumphed over every obstacle as the sequel will show. To be near Mother Margaret on that day was the desire of all and this meant a long pedestrian excursion for some, a very uncomfortable jolting ride for others, and for all, very early rising. Only four Sisters were named to remain at Cedar Grove Academy to take care of the house and inmates; the boarders who did not attend the celebration helping the Sisters to put the house in order, wash dishes, etc. In those days, bonnets and shawls were a luxury; accordingly only those who could be properly apparelled took the historic "Warsaw 'Bus," the rest, with many-colored shawls and head-gears of every and any style, were stored away in the "big wagon" and began the descent of old Warsaw Pike, long before the sun sent a ray to lighten the eastern hills. Sister Gabriella Crow was to receive the novice habit on this happy occasion, and she with her novice trousseau was carefully consigned to a small

corner of the great vehicle, a novice's fervor making her forget the tingling sensation of the frosty air that early February morning and making her oblivious to the strange but picturesque array which greeted her eyes when the occupants of the wagon dismounted at the Asylum. While this band was being carried down the hill and out towards the plains at Cumminsville devoted pedestrians were treading their way from St. John's Hospital out past the old Brighton Road with footsteps made quick by love. Reflect on it, all who step now into the rapid trolley cars, and, leaving the centre of the city, in twenty minutes find themselves at Cedar Grove or the Asylum. Sisters Vincent, Jane, Winifred, Francina, Alphonsa, and Magdalen were of this party and all were in time for the Mass, which began at half past six and was sung by the Most Reverend Archbishop. Sisters Genevieve Spitznagle and Mary Michael Langensal made their vows during the Holy Sacrifice.

On February 2d, was celebrated the Silver Jubilee of the Saint Aloysius (German) Orphan Asylum, which was founded by Archbishop Henni when a priest of Cincinnati, and by a band of Sisters of Charity from Emmitsburg. Mother Margaret completed on this day her full half-century of consecration to God in the Sisterhood of Charity. We quote the following from the *Catholic Telegraph* of January 29, and February 5, 1862:

"This long apprenticeship in the service of God and of His Church recalls associations of the deepest interest to every true Catholic in the United States, for they date back to the exemplary and, may we not say, saintly foundress of that devoted Sisterhood in this country. What Catholic in America has not heard of Mrs. Seton? When she matured her beautiful idea of devoting her

widowhood to the single thought of serving God in His little ones, she presented it to the Rev. Mr. Cheverus, afterwards raised to the episcopal dignity. On hearing it he prophetically exclaimed:—‘I see already numerous choirs of Virgins following you to the altar. I see your holy order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ and teaching by their angelical lives and pious instructions how to serve God in piety and holiness.’

Sister Margaret, the venerable subject of this hastily written sketch, was one of the first disciples of Mother Seton. Eighteen Sisters began their novitiate on February 2, 1812. Mother Margaret (Margaret O’Farrell) as named, having been one, and her mother—also a widow, another. These eighteen were professed by Archbishop Carroll July 19, 1813. Mother Margaret was born in Sligo, Ireland, February 2, 1789. (Ten out of the eighteen were Irish surnames and probably some of the widows.) Paternally, Mother Margaret belonged to an ancient Celtic family, the O’Farrell princes of Annally at the time of the English invasion and for a long period afterwards. She came to this country with her parents at about the age of six years in 1795. Her father was a highly educated gentleman and one of the first professors at the Baltimore College. Her mother was a lady of profound piety who, like her great prototype, Mrs. Seton, renounced the world in her widowhood and assumed the conventual habit of a Sister of Charity, shortly after the entrance of her daughter, likewise a widow, at the age of twenty-three. She was called in religion—Sister Bridget. For more than three terms Mother Margaret filled the office of Treasurer at Emmitsburg and presided over institutions in New York, Boston, Richmond, Va., Frederick, Md., and Cincinnati, and was the first Mother Superior of her order in the State of Ohio. At the time of her Golden Jubilee, she was in charge of the Cumminsville Orphan Asylum, four miles from Cincinnati, containing three hundred and



MOUNT ST. VINCENT ACADEMY, CEDAR GROVE, CINCINNATI

fifty orphans, acting three fold duty of President, Treasurer, and book-keeper. There were at that time nineteen Sisters at the Asylum who in the various departments ably seconded Mother Margaret. Mother Margaret speaks the French language like a Parisian, reads the newspapers, shoots off a sparkling repartee with the abruptness of a pop-gun, and is intimately posted on all the great national topics of the hour. May her intellect remain undimmed for many a year to come, is our sincere wish."

"A committee consisting of the Alumni of St. Aloysius Asylum, members of the St. Peter, St. Joseph, St. Xavier and St. Aloysius Orphan Societies of Cincinnati and the St. John Orphan Society of Covington goes to Cumminsville at 10:30 o'clock to congratulate the venerable Mother Margaret of the St. Peter and St. Joseph Asylum on her Golden Jubilee, she having joined the Sisters of Charity on the 2d of February, 1812, at Emmitsburg, Md., and now being the oldest Sister of that order in the United States. Mr. John O'Brien, a former inmate of the St. Aloysius Asylum, addressed the aged religious in the following words:

ADDRESS

Of the Orphans from the St. Aloysius Asylum to the venerable Mother Margaret of the St. Joseph and St. Peter Orphan Asylum at Cumminsville.

DEAR MOTHER — It is the Alumni of the St. Aloysius Asylum and the representative of the little orphans who come to see you, because you are very old, venerable Lady, and very feeble, kind Mother — grown old and feeble in serving our Father in Heaven, and His Orphans on earth, for fifty long years to-day. To-day, fifty years ago, dear Mother Margaret, you became a Sister of Charity; to-day, too, twenty-five years ago, our good St. Aloysius' Society for taking care of the poor German Orphans, was founded. It is our Silver Jubilee, dear Mother, this 2d day of February, and it is your Golden Jubilee, likewise, and we come to commemorate both. We come, also, with

your kind permission, Mother, to invite our little Irish-American brothers and sisters, the orphans under your pious care, to be glad with us, to come to the Catholic Institute and to the Cathedral with us, to praise the good Almighty God for His fatherly care of us, and the ever blessed and Immaculate Virgin, 'Comfortress of the Afflicted' — the Heavenly Father and Mother of the Orphans. Please do, dear good Mother, do accept our little congratulations and our little invitation to your children; and may the Father of the orphans grant you every blessing you may stand in need of for here and hereafter.

For the Orphans,
JOHN O'BRIEN."

During the delivery of this little congratulation, the good Mother appeared to be greatly affected, and several could not keep back the falling tear. Mr. John P. Walsh briefly returned thanks on behalf of the aged lady.

The deputation was then treated to à lunch and afterwards to a mental treat. The latter was a graceful, distinct and manly enunciation by a little orphan of the house, John Weir, of the following exquisite production written especially by a master hand for this happy occasion.

ADDRESS OF THE ORPHANS TO MOTHER MARGARET
ON HER GOLDEN JUBILEE
Feb. 2, 1862.

*Happy hearts and happy faces
Cluster round their Mother's knee,
While their prayers are begging graces
For her Golden Jubilee.*

*Little hands are raised to Jesus,
Little souls implore for thee;
He will listen just to please us
On thy Golden Jubilee.*

*Silver trumpets sweetly ringing
Over ancient Galilee,
Peace and joy and ransom bringing
In the year of Jubilee.*

*Wafted down the Angel voices
To the Prophet Saints of old,
While the heart of earth rejoices
In the coming age of gold.*

*Every fifty years they sounded
Over Jewish vale and sea,
While the ages onward bounded
To the Christian Jubilee.*

*Sparkling eyes and hearts a-flutter
Blend their merry chimes for thee,
Like those silver trumpets utter
Welcomes to thy Jubilee.*

*Many grateful tongues are telling
Of their filial love for thee,
Many hearts with joy are swelling
On thy Golden Jubilee.*

*Dearest Mother, how we love thee,
God Who knows our hearts, can see,
While our prayers, like wreaths above thee,
Crown thy Golden Jubilee.*

*Fifty years, like fifty rivers
With their golden sands have flown
To the ocean breast that quivers
In the light of Jesus' throne.*

*How those fifty rivers shimmer
In the splendor of His face,
And the golden sand-grains glimmer
In their hidden resting place.*

*Mother dear, thou canst not hide them
In those rivers clear and cold,
God's own crucible has tried them,
Proved them all of purest gold.*

*They are pious deeds and lowly,
They are merits of thy life —
They are actions, great and holy,
Trophies of thy hidden strife.*

*From their casket 'neath the water,
Angel divers pluck the gems,
For the brow of Vincent's daughter
Wreathe them into diadems.*

*Brightly gleams the crown above thee,
Heaven's gate is open wide;
Take us with thee, for we love thee,
Take our hands and be our guide.*

*Bless our Mother, Jesus, bless her,
For her tender, anxious care;
To thy heart, sweet Mary, press her,
Is the orphans' fervent prayer.*

*May the love that now surrounds her
On her golden Jubilee
Be a type that Jesus crowns her,
With His bliss eternally.*

After this address, Mother Margaret entrusted two hundred and seventy-seven of her little ones to the care of the deputation by whom they were taken into the city, many of the Sisters accompanying their charges. The smaller children, sixty or seventy, were considered too young for the trip.

The Most Reverend Archbishop (whose presence was required in town all day Sunday) on account of



LOCUST AVENUE LEADING TO CHAPEL AND THE "ALDERSON MANSION" (THE CEDARS)

the St. Aloysius Feast, with the visiting prelates and clergy, made a very early visit to Mother Margaret on Monday morning, so early that he commenced Mass in the Asylum at half-past six o'clock. The Sisters of Charity from St. John's Hospital and those from the Mother House at Cedar Grove, with a large number of the young ladies of that excellent Seminary, were also in attendance at the same hour, all there to recognize if not a martyr's, certainly a professor's crown, though invisible on the aged temples that were greyed with the suns of 73 winters, fifty of them spent in the cloisters of the Lord. His Grace delivered an eloquent and touching discourse from the altar, the 31st chapter of the Proverbs commencing with the 10th verse, being his text: "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and she shall have no need of spoils. She will render him good and not evil all the days of her life."

Music, singing and recitation followed in the following order:

1. *Quid retribuam*
2. Poetic Address to Mother Margaret from the Sisters, read by Miss Henry
3. *What is Home without a Mother?*
4. Vocal Solo — *Kathleen Mavourneen* Miss Lynch
5. Chorus — *Red, White and Blue* All the Orphans

ADDRESS OF THE SISTERHOOD AT CEDAR GROVE TO
MOTHER MARGARET ON HER GOLDEN JUBILEE

Introduction by Miss M. J. Henry

*I come like a ship from eastern lands
All stored with pearls from Indian sea,
And freighted deep with Love's commands
With offerings for thy Jubilee.*

*I come, a little carrier dove,
On timid wing from solitude,
With greetings of devoted love,
From all thy cherished Sisterhood.*

*The voice is mine — the message theirs,
And yet, dear Mother, may I ask
With them to join my childish prayers,
And let my heart go with my task?*

*Oh! second Mother of my heart,
The guardian of my infant years,
No words of mine can e'er impart
The love whose truest voice is tears.*

*Take then my offering in the name
Of those whose spirits leap to thee
With all the gush of love's reclaim
Upon thy Golden Jubilee.*

*The mother knelt with Jesus on her breast,
Love, adoration kindling in her eye,
The white-haired Simeon, yearning for his rest,
Saw God's salvation — then lay down to die.*

*Never in all the pomp of royal days
Did the old temple hold a richer prize,
Never upon its altar sweeter blaze
Mounted to God from whole burnt sacrifice.*

*And with the child the mother's heart went up
In full oblation to the eternal throne;
And from her Father's hand received the cup
Filled with the blood of Jesus and her own.*

*Full fifty years ago, a novice kneeling
By MOTHER SETON in a valley shrine
Vowed heart and life, 'mid Angel anthems pealing,
Her heart and life, O God! forever thine.*

*She knelt; within her breast was Mary's child,
She gave herself to God by sacred ties,
And He looked down and blessed her as He smiled
Love's fond approval on her sacrifice.*

*And at the foot of Jesus' bloody cross,
Her life, her hopes, her fears, herself she cast;
She knew that like the ark, tho' storms might toss,
The crucifix would waft her home at last.*

*And like the taper's consecrated ray,
From the dull earth her yearning spirit tended,
Serene and pure, to where eternal day
Beams from the throne that Jesus has ascended.*

*At Mother Seton's side in days of old,
The little seed was sown by black-robed maiden;
And now, with golden fruit, a hundred fold,
She stands amidst her children richly laden.*

*St. Joseph's Vale! St. Mary's hallowed Mountain!
Ye two twin nurseries of a hero-band!
The streams that issue from your double fountain
Confer Engaddi's bloom upon the land.*

*Who can forget thee, dear old home! that ever
Knelt at St. Joseph's shrine to pray?
What time or scenes the cherished ties can sever
That bind our hearts to Seton and Bruté!*

*Peace to the dead — to olden times now over!
And yet with thee, dear Mother, at our side,
We know the spirit of the past will hover
Above St. Vincent's Daughters as their guide.*

*Thou sawest with the Magi's faith arise
A burning star that lured thee from thy nest
Far on the wings of love to sunset skies,
To thy Lord's virgin-vineyards in the West.*

*And thou didst come — the poor, the orphan found
In thy large soul a balm for every ill;
No voice of agony could ever sound,
But made thy mother heart responsive thrill.*

*But more than these, St. Vincent's Daughters owe
A debt of love and gratitude to thee,
A debt that none can pay save He alone
Who smiles from Heaven upon thy Jubilee.*

*Oh, dearest Mother, 'tis a blessed thing,
To follow Christ through ways that Vincent trod;
To feel our Father nerve our drooping wing,
And bear His children to the feet of God.*

*To feel that He is with us as we go,
Though all unworthy, in the blessed road
That leads through every scene of human woe
To home and Him — to God, our last abode.*

*Thy life has been to us a polar star,
Through the dark midnight o'er the stormy sea;
Oh, may it shed o'er future years afar
The radiance of its Golden Jubilee.*

*And may the wreath thy loving children place
Upon thy forehead, dearest Mother, be
An earnest of the crown that once will grace
Thy brow in God's eternal Jubilee.*

The Golden Jubilee was appropriately concluded by the formal crowning, at the episcopal hands of the venerable prelate himself, of the veteran Sister of fifty years, a beautiful and costly coronet-shaped fillet of gold having been placed on her head.

Mother Margaret tried to kneel during the coronation and blessing but His Grace raised her to her feet and imparted to her the blessing of Holy Church and that of his own heart. All were in tears when the Archbishop turned to speak a few words of fatherly advice, called forth by the thought of a half-century of well-filled years.

CHAPTER XV

“GOING WEST”

DENVER — BISHOP MACHEBOEUF — MOTHER ANN JOSEPH
— SANTA FÉ AND MOTHER MAGDALENE — LEARNING
SPANISH — RECRUITS — INDIAN ATTACK — CHOLERA
— TE DEUM IN THE CATHEDRAL OF SANTA FÉ —
TRIALS — FATHER BARRY’S DEATH — MOUNT SAINT
MARY’S FIRE — DEATH OF FATHER McLEOD AND
FATHER COLLINS — “BIGGS’ FARM” — NEW SCHOOLS
— ALTOONA COMMUNITY

1865-1870

GOING WEST” even now has a somewhat romantic sound when thoughts of snow-capped peaks piercing the bluest of heavens come before the vision; and the far-off perspective of a hundred miles or more with no intervening cloud to intercept the landscape, is alluring. There the real Indian may be seen in all his picturesqueness, the cowboy in his daring, and the veritable “black-robe,” who has been long a missionary among the savage tribes and crossed the prairies when moose and antelope roamed at will. Sitting peacefully near an open fire-place with an author who describes glowingly the delights of freedom in that great unsettled country, the heart may bound and desires grow ardent, but what is the reality?

From Cedar Grove on August 21, 1865, a band of four Sisters started West, not for conquest, nor in search of gold, nor for the novel experience such travel might

bring. Bishop Lamy, who had done missionary work in Ohio and had become one of the band linked to Archbishop Purcell by bonds of affection, had asked for Sisters to open a Hospital and Asylum in Santa Fé. Years before Emmitsburg was unable to furnish him Sisters for his school, but urging his old claims on the Buckeye State, he induced the Archbishop to intercede with the Sisters at Cedar Grove. This was done and so great was the fervor with which the Ecclesiastical Superior laid before the Sisters assembled in the community-room, the desires and needs of the Missionary Bishop of the West, that volunteers were many and generous. The merit of obedience was added to the generous sacrifice, as Superiors named the four who were destined to open our "foreign" missions.

At once preparations began; for the Sisters were going into an unknown country and solicitous care was taken to supply their necessities.

Sisters Vincent, Pauline, Theodosia, and Catherine were the chosen pioneers. Sister Catherine was in the first glow of fervor, having made her vows the very morning they started on their journey. Surely her offering was complete. During Mass the hymn "Soldiers of Christ, Arise!" was sung by the choir. Rumors of savages on the warpath were not infrequent and the danger of the wild animals added terrors to the trip.

Those going were braver than the ones they left at home. "It seemed," as Mr. McCabe, proprietor of the Warsaw 'Bus Line, said when he saw the parting, "as if those Sisters were being consigned to the grave."

The journey to St. Louis was pleasant and one night was spent with the Cornette Sisters in a house formerly belonging to our Sisters. The next day Omaha was

reached. Mother Ignatius of the Sisters of Mercy received the travellers with open arms and warm heart, and kept a light burning before the altar until she heard of their safe arrival in Santa Fé. Mr. and Mrs. Edward Creighton showed them every kindness and furnished them with a lunch, which prevented gnawings of hunger on the plains.

At nine o'clock the following morning the stage in which they were to travel to New Mexico — over a thousand miles — was ready and although built for four passengers, eight grown people and a baby were crowded into it. Along the Platte River, the mosquitoes were ravenous and the Sisters appreciated the mosquito nets Mr. Creighton insisted on their taking with them.

One of the passengers was General Wilson, who sat on a very small portion of the back seat with his feet hanging over the tail-board of the stage and kept a sharp lookout for prowling Red Men. Never in all the discomfort of travel was the possibility of an attack absent from his mind, for the Indian was jealous of the encroaching White Man, and cherished, as only an Indian can cherish, a deadly vengeance.

There were no places along the line where a meal might be procured, but the charred remains of dwellings showed where the savage had met and overcome his foe. Much travelling was done even at night, and when there was a resting place it proved very unattractive, as at Beresfort. Here the Sisters were given a room with a large hole in the wall, through which a man had escaped, leaving his old fiddle, worn shoes, and uninviting bed.

Sister Vincent, overcome by fatigue, threw herself upon the pallet and fell asleep instantly, when lo!

the other Sisters beheld in amazement her face covered with hungry occupants of the deserted cot. Sister Pauline, always dainty, was eating her biscuit leisurely, when a man at the table who had finished his own portion, reached over and took hers. She said she gave him a "black look" and in after years referred to him as "the impolite man who took her biscuits." Sister Pauline had a more pleasant experience later. One day they came near a fort and saw the men preparing dinner. The Sisters persuaded Sister Pauline to ask for a cup of coffee. Timidly she approached a soldier who was engaged in talking and presented her plea for hot coffee. "Troth, then I will, Sister, and some hot cakes, too, if ye wait a little," was the reply which gained all soldiers the everlasting gratitude and prayers of Sister Pauline, who previously was not so much in sympathy with them.

The soldiers told the Sisters how "that very garb they were wearing" was respected on the battlefield and what had been done for themselves and wounded comrades. One soldier ran after the stage with some candy "unwrapped because he had no time to find paper."

Denver was finally reached at noon and the Sisters taken to the Planter's House. They had not yet broken their fast and while dinner was being prepared some one brought them a pie "the like of which they never ate," hunger, no doubt, furnishing the extraordinary relish.

After dinner, the future Bishop Macheboeuf took them to the Sisters of Loretto, where Mother Ann Joseph received them with truly motherly love and sympathy. The morning papers had announced that "four Sisters of Charity were going to New Mexico to

speculate." After a delightful rest and refreshment of spirit, with the boon of Holy Mass and Communion and a long visit with our Lord in the tabernacle, the Sisters prepared to enter again the stage. The kindness of the Sisters of Loretto made them strong for their journey and never in long years following did they forget the consolations of that visit. Two of the men who had journeyed with them and the mother and her baby had reached the end of their trip, so the Sisters had more space in the vehicle, only one man having joined their party at Denver, and he, like themselves, was bound for Santa Fé. Thinking that the Sisters were looking for great things, he would burst out laughing at their expense and exclaim: "Oh, New Mexico is a land of milk and honey!" They reached Maxwell's ranch at midnight to find the occupants asleep and many Indians lying around. Whether these were savage or civilized they could not tell and felt almost terrified when they found themselves left alone, the driver and the man passenger having gone after the mules which had broken away and were not found till towards morning.

At breakfast there was some merriment when each stranger tried the Mexican dish Chili Verde and experienced the "internal burning."

A priest, who was to have met the Sisters in Denver was delayed and when they reached Santa Fé, the City of Holy Faith, neither priest nor Bishop was there to greet them, but Mother Magdalene of Loretto and her dear Sisters took the weary travellers to their hearts and love and bestowed upon them lavish kindness.

After the long journey in the lumbering stage coach, over desolate plains and uninhabited country, the vision of peace and loveliness presented by the opening

of the Loretto Convent door was never effaced from the minds and hearts of these first Sisters of Charity in New Mexico. A day and night of much needed rest with all the comforts and delicacies which the dearest of friends could offer refreshed the Sisters for the beginning of work in their own home. It was the Bishop's old home, resigned by him for the use of the Sisters — an adobe dwelling with mud floors and mud ceiling. The latter, being flat, permitted the rain to settle and make a passage for itself into the interior. The Bishop often ate his meals with an umbrella over his head and the Sisters did likewise. The kitchen was a dreary place with a broken stove, from which the smoke emerged in clouds. In this kitchen, where baking and washing were done and the floor was often a mud-puddle, Sister Pauline gave instructions. The Sisters of Loretto sent milk and butter — great luxuries, the price of the former being 10 cents for a pint, the latter \$1.50 per pound. Bishop Lamy on his return expressed his gratitude to God for these new workers in his diocese and was generous in his help to them always, but he had little. Truly, like our Divine Saviour, it was his lot "to have nowhere to lay his head." Father Stefano Abel in 1863 had given \$3,000.00 towards establishing a Hospital in Santa Fé. The Bishop, before the arrival of the Sisters, had bought with part of the above money a piece of land on which was an adobe house. It was situated near San Miguel, the oldest Catholic Church in the United States, and there the Sisters were to live, but the Bishop reconsidering this plan concluded it would suit his designs better to have the Sisters reside near the Cathedral. Accordingly he sold the property adjoining San Miguel College and gave the Sisters their present site in Santa Fé.

In later years the Sisters paid the Bishop \$2000.00 for this property. Temporarily the Bishop occupied two rooms in the Hospital until he could erect a cottage for himself in the "Bishop's Garden."

For months Mother Magdalene's daily practice was to reserve a portion of what her Community table afforded and send it to the Sisters at the Hospital, and all Feasts were enjoyed by both communities as one.

The first patient was Mrs. Mary Herbert, the first orphan, Mary Carleton, a Navajo Indian babe, found on the battlefield and brought to the Sisters by General Carleton himself, hence the name. This General was a true friend to the Sisters. When the number of orphans increased, Colonel Meline, a visitor to the West, in union with Generals Sherman and Pope, assigned rations for eighteen orphan children and gave the Sisters the privilege of purchasing provisions from the United States Commissary Store. Fort Marcy was near Santa Fé. Butter sold for \$1.25 per pound, eggs \$1.00 per dozen, flour \$18.00 per 100 pounds, potatoes 25 cents per pound, sugar \$50.00 per 100 pounds. These prices were special to the Sisters for admitting the poor to Hospital and Asylum. General Carleton had the privilege of drawing on the California fund for the destitute and he gave the Sisters \$1000.00 for that purpose.

Colonel Meline in his Santa Fé letter says: "The Sisters of Charity — four of them — from Cincinnati, also, have a Hospital, Orphan Asylum, and Free School and are of the same good and devoted class of women so well known to the wounded soldiers of the Army of the Cumberland and the sick strangers in all our large cities. Their Hospital here, I am told, is likely to be

a sinecure. New Mexico is too healthy for its success. But the Sisters have their hands full with orphan, aged, infirm and poor scholars. When we think of these heroic women taking up their line of march like a soldier's forlorn hope, crossing desert, confronting every danger, falling in the ranks, or dying at their posts, with no name to leave for a bulletin, and all for neither honor, money, glory, nor fame, but for the sake of God and suffering humanity, I must confess that I for one become impatient at the exaggerated praise of Florence Nightingale. I do not wish to detract one iota from her real merit, but we have in this country alone — a thousand nobler women than Florence Nightingale in their graves — a thousand more following in their paths of Heavenly Charity."

Bishop Lamy supplied the Sisters with meat, flour, and wood, and in return his theological students and gardeners took their meals at Saint Vincent's. This was a mutual benefit for the Bishop and the Sisters and continued for years. The language of the country was unknown to the little band of Sisters, and the Bishop urged them to acquire it, bringing them books to study and having their prayers and meditations translated into Spanish. The first time Sister Catherine read the morning prayers aloud in Spanish it took her one half hour and the Sisters thought she never would come to the end. Their mistakes furnished amusement to Bishop and priests, who came to converse with them and help them in proper pronunciation. Sisters Lucina and Stanislaus of Loretto were their teachers. On a Feast of one of the Fathers, Sister Vincent thought she greeted him with "I wish you a happy day" but she had really said "I love you very much." His smile told her of a mistake and he

always asked later for the Sister who unwittingly made such an announcement. When another priest asked Sister Catherine one day for the Bishop, she answered "Gone to England," instead of "Gone to Church." The Bishop spoke English but he was away much of the time and there was no English priest nearer than sixty-five miles. Father Hayes often rode that distance on horseback to hear the Sisters' confessions and preach to them. He was a true friend and Father and so remained until death took him to his reward, the gratitude of the Sisters following him in prayer. Several years after the Sisters' arrival Rev. Augustus Truchard who spoke English as well as French and Spanish became Rector of the Cathedral.

The Bishop brought some army officers to visit the institution one day and said to Sister Vincent, "Address us in Spanish," and Sister obediently said to them, "Please be seated, *caballos* (horses)." They spoke of the heavy rains and the work such deluge entailed. Sister replied: "We do not mind it, we expect it to be *casadas* (married)" for *causadas* (ended). Henceforth the Bishop was cautious in displaying her Spanish. Besides the work in the house, the Sisters visited the sick in the old Spanish town and all took with them whatever little remedies or delicacies they could procure. On account of their benefactions to the needy the Legislature saw fit to grant them \$100.00 per month. This was repealed at the suggestion of Gov. B. Axtell when he assumed leadership of affairs.

As the work was growing, help was asked from the Mother House and Mother Regina sent Sisters Augustine and Louise, own Sisters, to reinforce the little community. They left Cincinnati on May 10, 1867, to begin a journey most perilous on account of

many attacks of Indians and a visitation of cholera. They met Bishop Lamy in St. Louis. He was just returning from Rome with the blessing and plans of the Holy Father for the betterment of his extensive See. The party left St. Louis for Leavenworth where they arrived on June 6th, and enjoyed the kind hospitality of the Leavenworth Sisters of Charity which has extended to the present time with unabated generosity in Denver and elsewhere. On June 14 they started from Leavenworth, although the clergy and Sisters pleaded with them not to continue their journey as news had reached there that the Indians were on the warpath and were attacking travellers over the plains.¹ The train or caravan of the Bishop contained besides himself four Jesuit Fathers and two lay Brothers, two secular priests, two Christian Brothers, J. B. Brown in minor orders, three Sisters of Loretto, two Sisters of Charity, Mrs. Brown and daughter, and the Mexican guards and drivers.

The party reached St. Mary's of the Pottowotamies on the 18th escorted by the Jesuit Fathers and College boys, who had gone forth to meet the caravan. They rested at St. Mary's until the 24th, the Bishop's Feast day.

All seemed quiet and fear of an attack was lessening when they encamped a few miles from Junction City on the 29th. Here they had their first surprise from the Red Man.

At Kearney City an officer and several soldiers were stationed with orders from headquarters not to permit immigrant or other trains to continue their journey unless sufficiently strong and well-equipped to meet the possible onset of the Indians.

¹ Sisters of Charity of Leavenworth History, pp. 102-107, Kansas City, 1898.

Before reaching this point, the Bishop had halted at Collinwood Creek and sent the teamsters back to Leavenworth for oxen, as the mules were not proving satisfactory. The officer at Kearney would not allow the train to pass, so the Bishop, knowing there was a large caravan in advance of them, turned and making a short cut succeeded in meeting the Mexican train of one hundred men strong with eight wagons. Both caravans were filled with joy, the smaller one that it had gained protectors, the larger that it had the honor of escorting dignitaries of the Church and Religious. It was now the first of July. The large train separated into two lines between which the Bishop's caravan was placed, always following this order on the march or in camp. Don Francisco Baca was Captain of the train and his Mexicans kept their guns and pistols loaded, their knives sharpened and their eagle eyes looking far out over the plains in search of any premonitory sign of impending danger. Their Captain was everywhere — always on the alert for sound or object. Scouts sent out by him reported one thousand Indians in the vicinity bent on massacre and pillage. A rescue party was sent out for two men, who had followed straying oxen during the night and were lost. They were found after twenty-four hours. To reconnoitre it was necessary to have the train encamp at this place. The Bishop celebrated Mass on this day, Sunday, July 14th, and delivered a most pathetic sermon. It was a very solemn scene, the clear expansive sky overhead, the vast plain reaching in all directions, all the men and religious on their knees invoking Heaven's aid, while the Bishop raised on high the Redeemer of mankind.

Cholera broke out among the Mexicans and gave the

Sisters of Charity an opportunity for further merit. The Mexicans, accustomed to Indian warfare, felt instinctively that they were hovering about. When near Fort Dodge the Bishop urged a halt, July 16th. Small bands of Indians had been seen, but at a distance. They began to draw closer, and one evening a little after sunset while the animals were being loosened from the vehicles, a party of fifty Indians came in sight. They were part of a band which the day before had killed two men, wounded three, and stampeded five hundred and thirty oxen, and a few days earlier still had attacked a train of Americans consisting of twenty-five men, — five of whom were soldiers sent from Fort Dodge as an escort — and fourteen wagons.

The Indians lay in ambush behind clumps of brushwood and made a sudden attack as the party was preparing to encamp. After firing and shooting the enemy fled, but the Americans followed in hot pursuit and for two hours kept them at bay and killed some, when they suddenly disappeared.¹

A boy of sixteen years had been stabbed to the heart and several were wounded.

On the 17th of July, when the caravans were proceeding along the banks of the Arkansas River, they beheld the same band of Indians on a hill and at the same moment heard their hideous war-whoop and the discharge of their firearms, as they rushed madly towards the river.

The Mexicans, knowing their mode of warfare, started instantly in pursuit and returned safe. The Indians resorted to all kinds of stratagems. It is characteristic of an Indian to fight for himself and to carry a wounded comrade from the field. They all agree in

¹ Defouri, *History of the Catholic Church in New Mexico*, pp. 109-111.

these two points, otherwise they resort to their own special ways of annoying an enemy. They tantalize, entice, run away, and quickly return, come like a tornado, send forth their arms and depart as if by magic and balance themselves on one side of their broncos, to escape return fire. The Mexicans found it necessary to make a study of such manoeuvres and were on the alert. The soldiers from Fort Dodge, who had brought ambulances for their wounded companions' removal, asked for ten volunteers to go with them in pursuit. This was without avail as apparently the Red Men had departed. During three days, the 19th, 20th, and 21st, there was no sign of an attack, but the atmosphere seemed charged with danger.

On the 22d, the Bishop's major-domo, Jules Masset, was taken ill. Sister Augustine diagnosed the case at once as cholera and exerted all her skill, but to no avail. Calling for his mother, whom Sister Augustine tried to replace in kind and loving attentions, he died at two o'clock after four hours of great suffering. At the very time a detachment, sent out to report danger, was being hotly pursued and fired upon. Terrible fear seized many and, while Sister Augustine was whispering the name of God in the ears of Jules Masset, arrows and bullets were falling around her, but God protected her and the others. About five hundred Indians had rushed after the fast-fleeing scouts and in the direction of the two caravans, one of the Mexicans narrowly escaping. The Bishop resorted to a stratagem to save both caravans. He intended to separate from the Mexicans and continue his course with no fighters. All camped at Cimarron Crossing, on the Arkansas River. One wagon belonging to the Mexican train contained a barrel of whiskey. This wagon was

sent across and left there, the men returning. Then the Bishop advised no more to cross but to await results. The scouts again returned followed by a greater body of scalpers. The battle began in a short while. Indians were hid in the sand intending to kill separately the members of the caravan in crossing and then separate the forces, but the Bishop and Capt. Baca knew the first wagon would not force them from their cover. The fighting continued, while cholera was attacking man after man until sixteen Mexicans had died. Sisters Augustine and Louise were administering remedies notwithstanding the awful dangers surrounding them, the groans of the dying shutting out the horrible Indian yells from their sympathetic ears. Sister Alphonsa of Loretto had begged God not to let her be taken captive; she died, her beautiful soul ascended to Heaven, and her virgin clay was deposited in the sands of the plain.

Sister Blandina, who spent long, long years in Santa Fé and knew the Archbishop well, has related that, previous to this battle, the Bishop had made an arrangement with seven men of the party that, when they saw no hopes for themselves and were sure that the Sisters and ladies would be taken captive by the Indians, each man was to shoot a certain one of the ladies and then himself fall under the scalping knife. God spared them all. The Indians, seeing the wagon of provisions and finding the barrel of "strong water," attacked it and soon were helpless on the banks of the river. The Bishop led his party over in the dead of night, for he felt that if he met any Indians farther on and could make them understand that his was a missionary train, they would all be safe, and events proved he was directed by the Holy Spirit.

Cholera still lurked among these heroic people. On St. Ignatius day, Father Gasparri felt all the symptoms and not wishing to distress any one, crept under a wagon and covered himself awaiting death the while chiding St. Ignatius as "A poor Father to his sons."

Within two weeks the news reached the States: "The caravan of Dr. Lamy, Bishop of Santa Fé, composed of fifteen missionaries and five Sisters, has been attacked by the Indians. Monseigneur and his priests were massacred and the Religieuses were led away captives by the savages." The Most Rev. Archbishop called at the Mother House, Cedar Grove, to comfort and strengthen the Sisters, who were horrified at the awful news. Had their dear Sisters suffered death they would have rejoiced in their sorrow, knowing the crown of martyrdom was gained, but to think of these two heroic women and those of Loretto being at the mercy of the Indians, appalled them and they could do nothing but groan in anguish. Mother Regina could not be induced to eat, sleep, or speak, but looking towards Heaven, or the Tabernacle, she offered — who knows — or who will ever know? No tear fell from her eyes, but all who witnessed her marble countenance and saw how far the dagger of dread had penetrated her heart implored God to send a ray of comfort.

The Sisters of Leavenworth, who had so strongly urged a delay sorrowed, too, and sent their petitions to God in behalf of those in danger. At last the joyful news reached the Archbishop that all were safe — singularly preserved by God! O what joy and thanksgiving there was at Cedar Grove! The fountains of dear Mother Regina's tears opened then and gave her agonized heart relief. When Sisters Augustine and Louise arrived in Santa Fé, August 15th, our Mother's

glorious Feast, they were the color of brown clay and had worn the same cap through that long journey over the plains. At any running stream they washed their clothing, protected by a mounted guard and Father Gasparri within call. They suffered intensely from thirst, too, in crossing the plains, their tongues being constantly swollen from the heat.

When news reached Santa Fé that the Bishop and party were coming, a delegation went far out to meet the travellers and their arrival was like a triumphal procession, the whole city was decorated while all the people came out to welcome those who had escaped a most terrible fate.

The *Te Deum* in the Cathedral was a grand hymn of praise and the Benediction of the Bishop, fervent and soul-stirring. Each one in the presence of the All Holy cried out from the depth of a grateful soul, "O God, Thou alone art great, high, glorious, conqueror of death and hell!"

The four Sisters, who had waited so long and anxiously for their companions and who had shuddered frequently at the reports brought them, looked with streaming eyes at the wayworn travellers and hastened to bring them fresh garments and much needed refreshments. Their conversations on both sides were very interesting in the long years following, for both had accounts to give of strange occurrences. Even in quiet Santa Fé exciting things had happened. Just before Christmas-Eve Sister Catherine, who was bell-ringer, arose about two o'clock in the morning to look at the clock and being startled by the sound of two shots in the house, found that a crazy man had got into the Seminary Infirmary and tried to kill two of the students. The shouts and screams of the one who ran awakened

the household; the other, who had typhoid fever, was shot twice, though not fatally. The shock and fright would have been disastrous but for Sister Theodosia's competent nursing and great kindness which saved his life. This same crazy man had threatened the Bishop and all were alarmed until he was taken into custody.

During the first years, the Sisters felt want and suffering, but spiritual consolations were abundant. Conversions were frequent and striking.

During the building of the Santa Fé Railroad, many patients were sent to the hospital and, as they were all poor and the Hospital had no income, the Sisters had to go on begging trips to support the sick and supply them remedies. As a rule the Sisters met with courtesy and generosity, but a few times very ignorant remarks and scoffing comments were the reward of their charity to the afflicted. It happened that the scoffers themselves were brought to St. Vincent's and having received care and kindness during their illness, strove in every possible way to atone for their harshness. The Sisters' work was incessant, for misery and poverty seemed to surround them, but God is powerful in His Saints and they accomplish superhuman results. They travelled all through the mining districts carrying higher hopes and nobler aspirations to many, who had almost forgotten the instructions of boyhood and the advice of devoted mothers. The years which followed are a repetition of the sacrifice borne by all who offer themselves to advance God's work in difficult places. When a mission was opened in Trinidad, Colorado, the Sisters began to feel that they were nearer the home of their hearts, the Community was stretching out to them and, as the future will show, their hardships were rewarded by seeing flourishing institutions

of charity and learning in New Mexico and Colorado. Those who enjoy good things at hand now should not forget the original six who suffered so much, nor Sister Blandina,¹ who in her youth was inspired to do great things and who heeded the Holy Spirit's whisper.

The example of Sisters in Santa Fé attracted Holy Souls and Doña Manuela Antonia Chavez de Gutierres — known in the Community as *Hermana Dolores* — asked to be admitted as a member. On account of the great distance to be travelled to the novitiate in Cincinnati, she was permitted to spend her postulantship in the Hospital at Santa Fé. From earliest childhood she had felt drawn to the religious state, but there were no convents in New Mexico and the nearest was situated in Durango, Old Mexico. The people of New Mexico had been cut off from the states by the Sioux River on the north and the Kiowa, Pawnee, and other tribes of Indians; on the west by the Apaches, Navajos and the fierce Kiwa tribe, with the Comanches for allies, who followed the land trains as far as Chihuahua, Old Mexico. Such conditions existing, the old Spanish settlers lived an isolated life and Santa Fé presented the appearance of a very primitive city when the Sisters reached it in 1865. *Hermana Dolores* belonged to the old Spanish aristocracy and had her flocks and herds and property, some of which could be used at once for the benefit of the poor. She lived her religious life among old haunts and, when not able to do active work, sat at her spinning wheel and kept busy, but more than all else she led a life of prayer, exhibiting the most beautiful traits of character and sublime contemplation. Her example was fol-

¹ Sister Blandina and her own Sister Justina with others are working arduously for the Italians in Cincinnati at the Santa Maria.

lowed by others as the years went by and proved that the seed planted in 1865-1867 had died in the ground and that luxuriant fruit was coming forth.

Care of sick and wounded soldiers, extension of the works of charity and zeal reaching into the very hunting ground of the savages, occupied much of the decade between 1860 and 1870, though there was activity everywhere in the Community.

The village school in Cumminsville near the Asylum opened February 1, 1863, with Sister Vincentia in charge. A school at the German Church had opened in 1861.

The high price of living during and after the war made it necessary for the Council to ask an increase in salary for the Sisters. For the Hospitals and Asylums, the price settled upon for each Sister yearly was \$75.00, and for Sisters in the schools \$100.00.

On April 20, 1863, the Sisters lost a very sincere friend and the diocese a priest of remarkable promise, Very Rev. Wm. Barry, President of Mount St. Mary's Seminary — an eloquent speaker, a gifted writer, a peerless teacher; he was called from earth in the springtime of his priestly career when only twenty-eight years of age. A "Mountaineer" and a student of the Propaganda, he had imbibed all the zeal of his preceptors and strengthened his faith at the tombs of the martyrs. His loss was great in church and schools. He took a special interest in the latter and was never happier than in giving assistance to teachers.

The Sisters of Charity of Cincinnati were wise in their selection of a Mother House site near the Provincial Seminary. The learning of Mount St. Mary's of the West did not remain within its walls and pass to those alone who were its alumni. It had alumnae too,

for its professors in the pioneer days of the Queen City, in its palmy era, and when financial distress closed its doors temporarily, spread its literary benefits and many of the Sisters of Charity of Cedar Grove were the beneficiaries.

The College and the Seminary especially were the objects of Archbishop Purcell's highest yearnings. To it he had given the wealth of his great intellect, and he had exhausted upon it a large share of the treasures of the diocese. The Seminary now stood on an elevated plane rivalling much older institutions. When it was in all its glory and there was no thought of such a disaster, and while the Seminarists were in the chapel making their after-dinner visit, the shrill cry of "Fire!" rang upon the air and chilled the hearts of all who heard it.¹

Tinners had come down for their lunch leaving a fire-pot on the roof near the cupola and in this almost inaccessible place the alarmed household perceived a tongue of fire. The Fire Department of Storrs Township sent its clumsy engine as speedily as possible, all pedestrians hastening to the Seminary lending a helping hand to push it up the hill. In the meantime Professors and Seminarists were working steadily and energetically, fearing the blaze might reach the magnificent library. All stood aghast when the cupola took fire, and the wing being considered hopeless every effort was used to save the main building. To Mr. Bernard McCabe, proprietor of the Warsaw 'Bus Line, belongs the honor of saving the historic building. Snatching a hose from a fireman, he rushed through the building, climbed out on the roof and poured the stream upon the cupola and extinguished the flames.

¹ Kelly and Kirwin, *op. cit.*, p. 213.

Some of the students who formed the efficient fire brigade were: Messrs. D. O'Meara, Thos. S. Byrne, Wm. Daly, R. Doyle, Wm. Bigelow, F. Mallon and P. Crawley.

Neighbors, Protestants and Catholics alike, vied with one another in showing hospitality and Sisters Dominic and Ann Aloysia won for themselves the undying gratitude of the old students.

A Catholic Normal School was a project close to the heart of the Archbishop and in which all the great scholars of the diocese felt great interest. Bishop Rosecrans, Father Gilmour, and many others gave much time and attention to it and the officers of the Catholic Institute lent their aid likewise. A Pastoral of the Archbishop explained its scope.

Rev. Donald Xavier McLeod was a Professor at Mount St. Mary's. He is well known in the literary world by his *Life of Mary Queen of Scots*, *Sir Walter Scott*, the novels *Bloodstone*, *Pynshurst* and others; and *Our Lady of Litanies* and *Devotion to the Blessed Virgin in America*. He was a Presbyterian minister, then became an Episcopalian, and was ordained in Brooklyn in that church by Rt. Rev. Levi Silliman Ives of North Carolina. Not satisfied, he entered the Catholic Church as did Bishop Ives and the church in which Bishop Ives ordained Father McLeod became the Church of St. Charles Borromeo, where they met as Catholics in after years. Father McLeod was ordained in 1860. Later he had charge of the church of St. Vincent de Paul in Sedamsville. In the performance of his duty, while carrying the Blessed Sacrament to a sick woman, he was killed by a railroad train. Being obliged to cross several tracks and seeing the cars coming around the curve where he

was walking, he stepped to the next track and was immediately struck and rendered lifeless. When his body was found, his hand was covering the pyx, in which reposed the God of Heaven. That pyx is now at the Mount St. Joseph Mother House, — the gift of a devoted pupil, Rev. Jeremiah Murray.

The news of Father McLeod's death in such a manner was a great shock to his innumerable friends. He had dined that day with his closest friend, Rev. Richard Gilmour, and had gone to confession just before starting on his religious errand. He was buried in the St. Joseph Cemetery, a delegation of Cedar Grove pupils walking on each side of his hearse. The writer of this history was one of the band.¹

This same office, by the same little body-guard, was performed for another dear friend in the latter part of August when Very Rev. E. T. Collins was taken to his last resting place. A link between the two colleges of Mount St. Mary—East and West—he was loved and revered by all. He was a perfect priest, a man of rare literary taste, a remarkable collector of antique works, and a model citizen. He had joined the Volunteer Firemen in the early days of the city and at the sound of the fire alarm he would rush to his clothes-press, and, donning his helmet and fire-coat, repair to the scene of trouble.

The Faculty of the Seminary was now Very Rev. Dr. Pabisch, President, Rev. H. J. Richter, D.D., Rev. J. F. Callaghan, and Rev. P. A. Quinn, Procurator, with Bishop Rosecrans taking some special classes.

Father Arnoudt, S.J., author of the *Imitation of the Sacred Heart*, gave a retreat to the Sisters at

¹ Archives of Mount St. Joseph, Ohio; *History of Mount St. Mary's of the West*, p. 221; *Catholic Telegraph*.

Cedar Grove, this year. After writing the *Imitation*, he sent it to the General at Rome for examination but heard nothing from it for ten years, when the manuscript was sent to him for publication.

On January 4th, anniversary of Mother Seton's death, Sisters Cecilia, Francis Xavier, Agatha, and Genevieve left Cincinnati to open a school attached to St. Francis de Sales Church in Newark, Ohio. Rev. L. Cartuyvels was the pastor. The Sisters' house was situated on Granville Street. Besides their residence there was the old church, used as parochial school, and a cottage for a select school. The last was the former home of the two celebrated missionaries of the West — Rev. J. B. Lamy and Rev. J. Macheboeuf.

A Diocesan Synod was held in the Spring. On July 24th, at the close of the retreat, an election of the Council took place at Cedar Grove resulting in the choice of

Mother Regina Mattingly, *Mother Superior*,
Sister Gertrude Davis, *Mother Assistant*,
Sister Augustine Barron, *Treasurer and Secretary*,
Sister Bernardine King, *Procuratrix*.

The act of election was signed by

Most Rev. J. B. Purcell, D.D.

Rev. John F. O'Neill, S.J.

in whose presence the election took place.

Sisters had been promised for the diocese of Bishop Lamy in New Mexico and the day of departure was set for August 25, 1865.

The work done by Sister Anthony and the other Sisters in the war had attracted the notice of the public. St. John's Hospital was filled to overflowing but means were not at hand to build or purchase a larger edifice.

God had provided for this emergency, and an act of charity performed by Sister Anthony in the quiet of St. John's brought forth fruit. A banker who in some large city had suffered reverses reached Cincinnati hoping to get a position. Mr. Jos. C. Butler of the Lafayette Bank met him and finding him threatened with fever wrote a note to the "Supt." of St. John's Hospital, saying, like the Good Samaritan in the Gospel: "Take care of him and I will repay thee." Mr. Cooper called and was met by Sister Anthony, who took him to a room and assigned him a nurse. He knew little of what passed for several weeks until typhoid fever had taken its course and good nursing and doctor's skill had conquered it. Help was scarce at the Hospital as Sisters and others were in the military hospital. Mr. Cooper, when strong enough, saved Sister Anthony many a trip down town and was useful in a variety of ways. Mr. Butler, in the meantime, had lost sight of his protégé, but suddenly recalling the circumstance and his promise to "pay all" he went to St. John's and asked for the "Supt." Mr. Butler did not know who conducted the institution. Not being a Catholic, he had not associated the soldiers' nurses and Sister Anthony's name with the people who conducted St. John's.

Sister Anthony answered the call and met the much embarrassed gentleman, who apologized to the "Lady" for his delay in settling his account, business having driven it from his mind and no bill having been presented.

Sister Anthony, as only Sister Anthony could say it, replied: "That poor sick man was taken in here for the love of *God* and we give *Him* no bills for our work." Mr. Butler was touched and astonished. He asked if Mr. Cooper stayed long, was he very ill, and

what had become of him? "I shall let him answer for himself as he is still here and has rendered me valuable assistance." Mr. Cooper was called and left with Mr. Butler. Their conversation was not heard but in a short time Sister Anthony had another visit from Mr. Butler, who asked all about the Sisters' life, their work and whether St. John's was large enough. Sister replied that space was limited, that there were few rooms and that from the pay patients she must get the means to take care of the poor. The Government Marine Hospital, built at a cost of \$300,000.00, was now opportunely vacant and offered for sale. This was providential for Sister Anthony and a means Heaven placed in the hands of Mr. Butler to accomplish the good he wished to do. Mr. Louis Worthington had heard from Mr. Butler the story of Mr. Cooper and had read the account of Sister Anthony's services to the soldiers. He asked to be associated in this work of benevolence and both purchased the property for \$75,000.00 and presented Sister Anthony the deed to it on her fiftieth birthday, August 15, 1866.

In the beginning of this year, Sisters Ann Cecilia, Clara, Mechtilda, and Chrysostom opened a school in Pomeroy, Ohio. The Archbishop had a new organ placed in the Seminary chapel at this time and had cleared the title to the Seminary property after a tedious lawsuit.

Sisters Ann Regina, Adelaide, and Evangelista left Cedar Grove March 29, 1867, to take charge of the St. Gabriel school in the beautiful little town of Gledale and were warmly welcomed by its pastor, Rev. Wm. Carey.

At the opening of the Seminary in September the Archbishop presented each theologian, twenty-three

in number, with a beautiful copy of the New Testament in Latin and to each of the other students he gave rosaries and medals blessed by the Holy Father. Rev. Richard Gilmour, Rev. B. Engbers, and Rev. J. H. Bonner were about this time added to the Faculty. Rev. J. H. Bonner was the son of Dr. Stephen Bonner and nephew of old Sister Etienne. Dr. Bonner and his son, Dr. Purcell Bonner, were good friends to the Sisters and orphans during long, long years.

The Bishop of Natchez, Rt. Rev. Wm. H. Elder, gave the clergy a retreat during August. A synod of sixty priests followed. The Seminary opened with one hundred and thirty students and this increase showed the necessity of a larger building. Mr. R. R. Springer subscribed \$10,000.00 and Mrs. Springer gave \$1000.00. Others added great and small amounts until the addition was assured. Cedar Grove had been attended by the Professors from the Seminary for nearly fifteen years, but a church being needed on Price Hill, Rev. Dr. Fichter was given charge of the new parish and the chaplaincy of the Academy. The Seminary's loss was the Sisterhood's gain, for until the mitre of Grand Rapids was presented to Bishop Richter, Sisters and pupils had his spiritual and intellectual training and the "Mother Seton Cottage" at Cedar Grove was his home.

The Sisters who taught the English school in Portsmouth were withdrawn in June because of great inconvenience in boarding at the German mission.

Retreat closed on St. Vincent's Day, July 24th, and the election took place at once:

Mother Regina Mattingly was reelected *Mother Superior*,

Mother Josephine Harvey was elected *Mother Assistant*,

Sister Teresa Hyde was elected *Secretary and Treasurer*,

Sister Ann Mary Devine was elected *Procuratrix*.

The act of election was signed by

Most Rev. J. B. Purcell, D.D.

Rev. H. J. Richter.

One hundred and nine Sisters were present at the election. Mother Margaret and Sister Baptist though at the Mother House could not attend on account of illness. The Sisters from the missions had sent their votes in sealed envelopes to the Archbishop.

September 1st was remarkable for the opening of several schools. Sisters Gabriella, Francis Xavier, Sylvester, Justina, and Mary Ellen bade good-bye to the Sisters at home and went to take charge of the St. Peter's School, Steubenville. Rev. Wm. Bigelow was the pastor and became a warm friend of the Sisters during the few precious years he spent on earth.

On the same day, Sisters Euphrasia, Lucilla, and Anna Maria started for Middletown, Ohio, to teach the Holy Family school over which presided Rev. Thomas Boulger, another life-long friend. A third little party started for Lancaster, Ohio; Sisters Basilia, Mary Blanche, Victoria, Perpetua, and Eugene. Rev. L. de Cailly was pastor. The fourth school All Saints, Fulton, was reopened; Sisters Beatrice, Magdalen, Irene, Kostka, and Austin being in charge. Rev. J. F. Callaghan, the Pastor, was a staunch advocate of Catholic education, a fine orator, and a brilliant writer. His name is still in benediction among the Sisters. St. Patrick's School, Cincinnati, passed into

the hands of the Sisters of Mercy. The missions were increasing in number and the schools in size, and the demands for teachers were becoming more and more urgent. The Academy at Cedar Grove was too small for the pupils seeking admission, and the novitiate was increasing year by year.

A Mother House would be needed and the question of building at Cedar Grove was discussed. Cincinnati was stretching far out beyond the valley and creeping steadily to the hill-tops. Price Hill, the Colorado of Ohio, offered many attractions. Sister Anthony, who was always a woman of affairs, heard of "Biggs' Farm," in fact, knew the owner. It was a delightful spot overlooking the Ohio and would make a charming place for a Mother House, novitiate, and Academy. Riding out in her old-time coupé, she invited Mothers Regina and Josephine to go with her to see the place she had in mind. "They went, they saw, and were conquered." Mr. Biggs was interviewed, abstracts of title were examined, and lawyers attended to deeds of conveyance. The Most Rev. Archbishop gave his approval and "Biggs' Farm" became St. Joseph's Mother House in embryo, September 29, 1869.

The early days at Emmitsburg were repeated when the Sisters used soap-boxes for chairs, dishes which baffle description, shuck mattresses, and all things else in harmony or discord. When they went to Father Karge's Church, Our Lady of Victories, a mile distant, their costumes would not make attractive fashion plates. Crepe bonnets and community shawls were owned by those only who had to appear in public, or in churches of the city. Delhi Township was quite remote from civilization and whatever postulants' trunks could contribute was brought into requisition

for "going to church." Color made no difference and Mother Josephine, who was the beloved Mistress of Novices, had no other regard for size but the fact that a foot, a head, or a person could get into an article. The vehicle was a jolt wagon and the road was hilly and circuitous. "Bruises? They're nothing, darling; put a little cold water on them," Mother Josephine would say to one and all.

Rev. Thos. S. Byrne, who had returned from Rome on account of ill health, was ordained May 22, 1869, just in good time for the new St. Joseph's. He said the first Mass in the little temporary chapel on October 24, 1869. He was Procurator and Professor at Mount St. Mary's and was appointed chaplain and confessor for the Sisters by the Most Rev. Archbishop Purcell. Notwithstanding Father Byrne's double duties at the Seminary, he rode back and forth to the Mother House, a distance of six miles, in all kinds of weather, sometimes on horseback, or in an open buggy, to give the Sisters the inestimable blessing of the Holy Mass and the Sacraments. Often he left the Seminary at four or five o'clock in the morning, said Mass at St. Joseph's, and was back for the classes of Seminarists at eight o'clock.

He was by no means robust and it has often been said that his exposure during those trips and the two attacks of pneumonia through which Sister Ambrosia nursed him, would have taken him from this world had not God intended him for greater things. Events have verified these predictions. During the vacations he gave many hours each day to the instruction of the Sisters. Besides the knowledge of religion, he taught the sciences, languages, rhetoric, and higher mathematics. He became a warm friend of this Com-

munity and exerted himself in every way to promote its interests. It was not long until the schools began to feel his influence, and their literary standard advanced accordingly.

The money which he might have spent on travel or other self-advantages, he used to fill our library with the best authors and awakened or encouraged a zeal for good reading, and the study of the best English. All his friends know that only the best books found a place on his own modest shelves or in the more imposing collection of the Sisters. After books came art, and the Gallery at Mount St. Joseph testifies to his taste and generosity.

Rev. Dr. Richter was advancing the Academy at Cedar Grove by his daily labors. Courses in Mathematics, Latin and German, Science, English and Philosophy were conducted by him and some of the pupils led by him reached the door of theology closed to a woman.

The influence of these two great Doctors of the Church, now Bishops, was not lost to the notice of ecclesiastics and to the world, and work twenty times as great as the Sisters could undertake was offered to the Community.

What Mother Margaret had done for Bishop Bayley regarding his community in New Jersey, Mother Regina was asked to do by Bishop Domenec of Pittsburg. At first he requested the Council to make a foundation there and this was taken into consideration only out of deference to the Bishop's wishes, as the houses then established needed every available member of the community. When the Bishop found it was impossible for the Sisters of Charity of Cincinnati to accept his invitation, he resolved to establish a diocesan branch

and asked that postulants might be received and trained in the Cincinnati novitiate. Superiors agreed to give this aid to the Bishop and promised to take a deep interest in the new foundation.

On February 12th, Miss Ellen Sweeney (Sister Augustine) began her novitiate under Mother Josephine. Miss Margaret Lamb (Sister Marie Estelle) followed on June 10th and on October 27th, Misses Kate McNally and Mary Flynn.

Before arrangements had been completed with Bishop Domenec, his diocese was divided, and Bishop Tuigg became Ordinary of Pittsburg and Bishop Domenec of Allegheny.

Bishop Tuigg concurred in the wishes of his predecessor and erected at Altoona a large and elegant brick convent and school building for the home of his new Community. On the 11th of August, 1870, six Sisters left Cincinnati to establish the new branch of Mother Seton's Society.

The Cincinnati Council had promised to send experienced members to govern and help the new members until the Bishop thought his Sisters competent to rule themselves. Sisters Aloysia Lowe, Blanche O'Keefe, Maria Teresa O'Donnell, and Maria Kavanaugh accompanied the little band, and in November Sisters Ann Regina Ennis and Loretto Corbett were added to the number, the Bishop wishing a Council formed and all things properly organized.

Sister Aloysia was named *Mother*,
Sister Ann Regina, *Mother Assistant*,
Sister Blanche, *Treasurer and Secretary*,
Sister Loretto, *Procuratrix*.

The Sisters' success was very great even from the very day of their arrival. Promising young ladies of

the schools were attracted to the religious life, and their number increased from six to sixty in ten years. As educators their influence was felt and they have never lost sight of the special object of their institute — that which fascinated the mind and warmed the heart of their Founders, Mother Seton and Mother Seton's Daughters, the Sisters at Cedar Grove. Their name spread from parish to parish and they brought back to Pittsburg the same love for children and zeal for their advancement as the pioneer Daughters of Charity had done in the early thirties.

The school at Blairsville was offered to this Community and accepted in 1872, the one at East Liberty in 1874. Two years later seven Sisters took charge of the Sacred Heart School, Pittsburg. Nine others went to St. John's, South Side, in 1876 and a colony to Johnstown in 1878.

The Community has now under its care the Pittsburg and Beaver Hospitals, the Roselia Foundling Asylum, Allegheny School for Deaf Mutes, Academy for Boys, and Young Ladies' Academy at Seton Hill, Greensburg, Pa.

Parish schools at Altoona, Irwin, East Liberty, Wilkesburg, Greensburg, South Side, Sheridanville, Carnegie, Hays Station, Blairsville, Johnstown, Sharpsburg, Hazelwood, Allegheny, Rochester, McKees Rocks, Scottdale, Mt. Pleasant, Homestead; and in Pittsburg, at the parishes of Corpus Christi, St. Rosalia, St. Benedict, St. Columba, St. Malachy, St. John's, St. James, St. Kevin, St. Agnes, and Sacred Heart, St. Mary's, St. Joseph's are taught by the Sisters from Seton Hill.

The Mother House property, Seton Hill, was purchased by Mother Aloysia for \$75,000.00 from

Mr. Jennings. The corner-stone of St. Joseph Academy was laid by Bishop Phelan, April 27, 1887. Mother Aloysia had many trials in erecting the beautiful Mother House, but before her death, which occurred December 25, 1889, she had the gratification of feeling that she left the community protected. When she went to Altoona, it was with the expectation of returning in a few years, as the arrangement was to withdraw a Cincinnati Sister when the new community could supply her place. This was done with all but Mother Aloysia and Sister Ann Regina, Mistress of Novices. It seemed neither the Bishop nor the Sisters ever felt the time had come to separate with either of these, and Superiors in Cincinnati urged them to remain, considering it their conscientious duty. After Mother Aloysia's death, Sister Ann Regina became the Mother, but God called her in a short time and the Pittsburg Daughters of Charity, fully competent for all the great works they have begun, have proved that the second foundation from Cincinnati is worthy of Mother Seton and all the Black Cap Daughters of the United States.

Cincinnati was renovating its forces in all directions and opening new houses. Colorado was entered by Sisters Augustine, Louise, and Fidelis in February, 1870, at Trinidad. Sisters Ann Mary and Eulalia recruited the band in Sante Fé.

After Benediction of the Blessed Sacrament given by Rev. T. S. Byrne, Rev. J. F. Callaghan preached the sermon for the first Feast of St. Joseph celebrated at the new Mother House in 1870.

St. Lawrence School, Price Hill, opened its doors to pupils on September first with Sisters Ann Agnes and Francesca as teachers. What a change in the surroundings since that day! The hill, then a dream

of beauty untouched by city demands and desecrations, had a scattered population and the little church and school answered all requirements. Dr. Richter was pastor and lived at Cedar Grove.

The school at Newark, Ohio, was discontinued and on October 5th Sisters Cecilia, Genevieve, Marcella, Ann Magdalen, and Mary Agnes returned to the Mother House.

Sister Genevieve began at once her lifetime career at St. Lawrence's School, where she celebrated her Silver Jubilee as a teacher.

July 24, 1871, brought about another election. Mother Regina's six years had expired:

Mother Josephine Harvey was elected *Mother Superior*,

Sister Sophia Gillmeyer, *Mother Assistant*,

Sister Hyacinth Sullivan, *Secretary and Treasurer*,

Sister Antoinette Jacobs, *Procuratrix*.

Many great things occurred during this and the next few years. The story will be related in another volume.

At the end of this we place a list of those who made the Cincinnati Community up to 1870 and the list of our dear dead, with a special tribute to the Valiant Woman, our First Cincinnati Superior — Mother Margaret, who died November, 1868.

A SHORT BIOGRAPHICAL SKETCH OF
MOTHER MARGARET CECILIA GEORGE

née MARGARET O'FARRELL

ONE OF THE FIRST COMPANIONS
OF MOTHER SETON

MOTHER MARGARET GEORGE

TO write even a brief sketch of so remarkable a woman as Mother Margaret is an honor; to have known her personally is a great privilege; but to be able to trace through a great part of the country her own works and those of the Community she presided over, is a pleasure mingled with wonder at God's ways and means and at the amount of good which can be performed by one individual filled with the spirit of God and obedient to His inspirations.

Mother Margaret, whose centennial anniversary as a religious we are celebrating, was born in the town of Sligo, Isle of Saints, in the year 1789.

Her father belonged to the ancient Celtic family, the O'Farrells, Princes of Annally, a picturesque district embracing parts of Meath, Ulster, and Connaught. The Princes of Annally had their seat of government in the County of Longford and held a peaceful sway over these regions at the time of the English invasion and for many years afterwards.

When Mother Margaret was five years of age, she came to the United States with her parents, who settled in Baltimore. Mr. O'Farrell was immediately installed as one of the Faculty of St. Mary's College. Little Margaret was a beautiful child, the apple of her father's eye. He felt that a special vigilance over the young was necessary in this new land and gave strict orders that Margaret's nurse should never lose sight of her charge; but it happened that little Margaret succeeded in getting to the front gate alone one day in her eagerness to catch a glimpse of her father. Suddenly she was lifted into the arms of a kidnaper who hastily turning the corner of the street found himself accosted by Mr. O'Farrell, the father of the stolen child.

Mrs. O'Farrell was a lady of great culture and profound piety. Both parents were eager that their daughter should have every advantage of position and education as she grew to womanhood. They spoke French as fluently as they did English and Mother

Margaret wrote elegantly in both languages. Beautiful of face, form, and character, she was early sought in marriage by Mr. George, a highly cultivated gentleman of great nobility of character and charming personality. Their wedded life was very happy but of short duration. Mr. George and Mr. White [the husband of Mother Rose White,] were practicing, one day, the art of fencing then so much in use. Mr. White accidentally wounded Mr. George and death was the consequence. Mr. White was lost at sea shortly afterward. Mother Seton was in Baltimore at the time teaching in Paca Street. Her assistants were the Misses Maria Murphy and Cecilia O'Conway, her first companions in the Society of the Sisters of Charity. When she moved to Emmitsburg and the first building was ready for occupancy, Mother Margaret was one of the eighteen novices who began their regular Novitiate, February 2, 1812, and one of the original band of eighteen professed by Archbishop Carroll on the 19th of July, 1813.

Her father had died some years before and her mother, still a young widow of scarcely forty years, became also a follower of Mother Seton and with her daughter was one of the original incorporators of the American Daughters of Charity in 1817.

Mother Rose White, whom we mentioned above, also belonged to this select band. It is remarkable that several ladies had married early and were very shortly widowed just when Mother Seton's work was ready for tender hearts, active hands, willing souls. The Providence of God governs all things. No religious community could have attracted these pious souls at an earlier date because the United States possessed no convents where they could see the ministrations of charity to the young and the old.

Mother Margaret became treasurer of the Community in 1813 and held the office until 1819. She filled the same position at other times up to 1839. She taught at the Academy during all these years and had under her immediate instruction the daughters of Mother Seton.

In July, 1817, Bishop Connolly wishing to establish a colony of the Sisters in New York asked that Sister Margaret be sent as Superior. Bishop Dubois, the Superior, replied: "Your Lordship asks for Sister Margaret to open your asylum. Were you undertaking a high-toned Grammar School we might consider the giving her up though it would be a loss to the Academy. We

shall send you Sister Rose White, who has had the experience of the orphanage in Philadelphia." Mother Margaret went to New York later, she opened an academy, orphanage, and school in Baltimore and Frederick, Maryland, and a like group in Richmond, Virginia. She presided over the schools and orphanage in Boston and finally came to Cincinnati in 1845. Her mother, the saintly Sister Bridget, had charge of the second mission sent out by Mother Seton, to direct the domestic affairs of Mount St. Mary's, Emmitsburg. Mother Seton said to the Sisters when sending them to this work: "We do this as a slight compensation to our beloved Superior for all his labor in our behalf." Sister Bridget died in 1847, just when the hint of a coming change in the work of the American Daughters of Charity was made known by the intended closing of the Boys' Orphanage, in New York. Mother Margaret remonstrated with the superiors at Emmitsburg. She knew the fears entertained by Bishop Carroll and Mother Seton regarding work planned and begun by them. She was absolutely certain that neither of them wished an affiliation with the French Community of the Sisters of Charity, because the needs of the United States were quite different from those of an old established country.

Not influencing others she watched and prayed, and when the Cincinnati Sisters received word to make their vows to Superiors in France, and when she received from Father Etienne, Superior of the Lazarists in Paris, a notification that she was appointed Sister-Servant of the Cincinnati mission, she realized that the moment had come for action on her part. She and her companions consulted their spiritual director who warned them to utter no vows until they had carefully considered what was being done and how they wished to bind themselves, for henceforth the responsibility would rest with themselves.

Archbishop Purcell, having listened attentively to the views of the Sisters and having examined their motives most conscientiously, drew up a paper which each Sister on the Cincinnati mission signed. This was sent to Emmitsburg: a protest against any change. His Grace had been in communication with the authorities at Emmitsburg and Father Maller, the ecclesiastical superior, came to Cincinnati and quieted the fears of the Sisters for a time: but at last the limitation of work, change of superiors, of dress, and customs was decided upon at Emmitsburg, and

word was sent to the various houses throughout the United States.

There were at this time five hundred American Daughters of Charity belonging to Mother Seton's foundation. They had established in many large cities academies, parochial schools, orphanages, hospitals, and an insane asylum. There were six in Baltimore, three in Richmond, Va., and Martinsville, three in Frederick, Maryland, two in Pittsburg, Pa., four in St. Louis, one in Syracuse, three in Troy, one in Pottsville, six in New York City, two in Brooklyn, three in Albany, two in Buffalo, one in Utica, two in Boston, three in Mobile, three in New Orleans, one in Acadia, La., one in Donaldsonville, three in Cincinnati, one in Vincennes, one in Mt. Hope, two in Detroit, three in Milwaukee, two in Natchez, three in Rochester.

Archbishop Purcell had made the affair of the Sisters a matter of serious consideration. He held a conference with some of his brother Bishops and other eminent ecclesiastics and at the conclusion called at the Sisters' chapel in the Orphanage, on Third and Plum Streets, to celebrate Mass on February 25, 1852. When the Holy Sacrifice was ended and the Sisters were kneeling in prayer, His Grace turned and addressed the little band as follows: "My dear children, my brother clergymen and myself, after invoking the Holy Spirit and after diligently studying the question concerning your future, have decided that it is God's will for you to remain as you are, Sisters of Charity, formed by Mother Seton and approved by His Grace, the Venerable Archbishop Carroll. I shall establish your Mother House in my episcopal city, you will be my children and I shall be your father."

No words could describe the joy of the Sisters, especially Mother Margaret, to hear that they might still treasure their religious life as they had enjoyed it for so many years. They knew well what was being taken from them; they did not forget that the strength of their young lives had gone into the building up of all the institutions then doing the work planned by their founders; they knew the old familiar garb of Mother Seton was to be banished from the old familiar places and that unless God's blessing would fall upon the colonies in New York and Cincinnati and multiply the families, the pioneer community of the United States would be an event of the past. They realized that they were that day penniless, with no home of their own; but they

were granted their rightful heritage, the privilege of practicing charity as prescribed to them by their rules and superiors since the early days in St. Joseph's Valley and of practicing it in their native land or the home of their adoption and for the benefit of a missionary country. Mother Margaret would again know the poverty and hardships which she had endured forty years before when the example of Mother Seton and all the other valiant women, among them, her own dear mother, made sacrifices a joy and a pleasure. She and her companions were sad, too, because their early religious home would be a home to them no longer. Ceasing to be the Mother House of Mother Seton's Daughters it would become a branch of the French Society. Mother Seton's teachings, as well as customs, would be supplanted and, though the religious life would still go on, old traditions and old associations would be blotted out in a great measure. The sacred spot in the "Woods," the little cemetery, would still hold the sanctified ashes of so many of their early Sisters and, I might almost say, many buried hopes. Could they still keep as their own the precious "God's Acre" and their dear St. Joseph's Vale, poverty and trouble and the beginning anew would have seemed light. True, there were not wanting civil and ecclesiastical authorities who urged upon Mother Margaret that, being the only surviving incorporator of the Community of Emmitsburg, she might claim the old home of Mother Seton and keep it as the American Home of the Black Cap Daughters, the American Sisters of Charity. She firmly resisted all persuasive words, desiring only to hold fast what she had received from Mother Seton and to hand it down unchanged to her religious daughters. Material loss was nothing to her mind since she knew God could give much more and greater things and, with boundless trust in His goodness, she resigned the future into His hands and felt confident He would bless the work re-begun since His Will had been made known to her in so remarkable a manner.

On the very day of Archbishop Purcell's announcement to the Community, Sister Ann Simeon, the Visitatrix from Emmitsburg, arrived in Cincinnati. She had been sent to make changes and had brought Sisters to replace those who were to be transferred from Cincinnati.

Archbishop Purcell told her that he wished Mother Seton's

Community to continue unbroken and unchanged and with Mother Margaret and the others he would hope to perpetuate her work nurtured under Mount St. Mary's of the West as it once was cherished by Mount St. Mary's of the East.

Sister Ann Simeon had spent part of her religious life very happily in Cincinnati and knew its prelate well; she regretted the breaking of old ties here even while she knew they would be reunited in eternity.

On February 29th she and her companions returned to Maryland, and the little band in Cincinnati turned away eyes and hearts from the old to the new home and to solemnize the act, Mother Margaret, Sisters Sophia, Josephine, Anthony, Regina, and Antonia, entered the chapel, and, as it were, began their religious life anew. Fervently they repeated their consecration to God and promised to keep inviolable every custom of the early community.

Most jealously they watched during their life-time that no innovation be permitted and no liberty be taken with dress, rule, or custom. The spirit of Mother Seton was impressed upon all and, as much as possible, she was kept a living personality by one who loved her much, Mother Margaret Cecilia George.

True to his promise, Archbishop Purcell became and continued until his death the father, friend, and ecclesiastical superior of the Sisters. What Bishop Bruté had been to Mother Seton, Archbishop Purcell was to Mother Margaret and the history of the Sisters of Charity of Cincinnati runs parallel to the history of the Sisters of Charity in Maryland. The French costume was adopted at Emmitsburg on December 8, 1851. The Sisters of Charity of Cincinnati, on March 25, 1852, made their vows to Archbishop Purcell as Reverend Superior. Mother Margaret continued the duties of Sister-Servant until February 7, 1853. When the first election was held Mother Margaret was elected Mother Superior; Sister Sophia Gillmeyer, assistant; Sister Josephine Harvey, treasurer and secretary; Sister Anthony O'Connell, Procuratrix.

After the 25th of March, 1852, several novices from Emmitsburg were received into the Community and one professed Sister from New Orleans. Others petitioned but were not received. The regular Cincinnati novitiate began with Sister Vincent O'Keefe, who entered April 2, 1852, and on April 12th, Sister

Aloysia Lowe, Baptista Flynn, Stanislaus Ferris, and Mary Francis Torpey; Sister Mary Xavier Maddock came July 31st; Sister Mary Ignatia Philips, August 7th; Sister Teresa Reichenberger, August 18th, and Sister Cecilia Griffin, August 30th; Sister Mary Catherine McDermot and Sister Mary Elizabeth Conroy, September 1st; Sister Mary Borgia Kenney and Sister Mary Ann Corcoran, September 25th, and Sister Dominica Laven, October 15, 1852.

The institutions in charge of the Sisters at this time were the St. Peter Academy, Orphanage, and Free School on Third and Plum Streets, and the St. Aloysius Boys' Orphanage, on Third Street between John and Western Row [Central Avenue].

It should be remembered that the Sisters' first home in Cincinnati, October 27, 1829, was on Sycamore Street, opposite the Cathedral. Bishop Fenwick lived near the Cathedral and the Seminary; the Athenæum was adjoining. The Cathedral was the only Catholic church in the city. The Sisters of Charity had an Orphanage, Free School, and an Academy. Within a year the school and orphanage became too small and a larger dwelling was secured on Sixth Street near Sycamore. In 1835 Major Ruffner's mansion on Third and Plum Streets was secured for Academy, School, and Asylum, and this in 1852 was used as the first Mother House of the Sisters of Charity of Cincinnati. Only within the past year¹ was the last of the building removed and now the beautiful hill on which stood the St. Peter's Academy is leveled to Third Street.

On February 25, 1853, at a conference given to the Sisters, the Most Reverend Archbishop proposed to them that on March 25th, the day of renovation of vows, they would make their vows for the space of five years; after that, renewing them yearly according to the constitutions. All readily assented and accordingly on March 25th, Mother Margaret, Sisters Sophia, Josephine, Anthony, Regina, Antonia, Angela, Gonzalva, and Zoe made their vows until 1858. On February 25th, Sister Angela McKay took charge of the Mary and Martha Society. In July, the first retreat of the Sisters was given by Reverend Charles Driscoll, S.J., a life-long friend of the Community, who loved to tell how he gave the spiritual exercises to the "Seven," the mystic number, and had lived to see the Community grow to a hundred times its

¹ 1912.

size in 1853. On August 15th, of this year, Mother Margaret and her Council purchased property on the southeast corner of Sixth and Park Streets for \$8,500.00 — \$2,500.00 to be paid at once, the remainder in five years. A boarding and select school was opened here on September 5th, with twenty-eight pupils and three boarders. Mother Margaret, Sisters Regina, Ignatia, Cecilia, Dominica, and Magdalen, opened the mission.

The following July the Reverend Edward Purcell secured property on Mt. Harrison and suggested that the Sisters buy, enlarge, and improve it for a Mother House, as none of the city houses were suitable for that purpose. This was decided upon and work began on the "Stone House" without delay. Mother Margaret added the third story and porches to the building which still surmounts Mt. Harrison, now Price Hill, beyond the Seminary. This was then called Mount St. Vincent.

On September 25th, the Sisters took charge of the domestic affairs of Mount St. Mary's.

In 1854 the Community was incorporated as the Sisters of Charity of Cincinnati, Ohio.

In 1855 the Ursulines left the Convent on Bank Street and the Sisters of Charity took charge of the Academy, with Sister Josephine as Superior. The sufferings endured there during the following winter are almost incredible.

July 24, 1855, the Sisters took the orphan girls to their new home at Cumminsville. St. Peter's Academy was given to the Sisters and Medical Faculty of St. John's Hotel des Invalides and it became St. John's Hospital, so renowned during the Civil War.

On September 5th, St. Peter's Academy, George Street near John, was opened for free and pay pupils. Sister Josephine Harvey was Superior and Sister Regina Mattingly succeeded her at Bank Street. The first retreat at Mount St. Vincent, Mt. Harrison, July 15, 1856, was conducted by Father Keller, S.J., whose wonderful spiritual influence on the early Community the old Sisters loved to relate.

The second election of the Community took place on July 25th. Mother Margaret was re-elected, Sister Josephine Harvey was made Assistant, Sister Regina Mattingly was Treasurer and Secretary, and Sister Anthony O'Connell, Procuratrix.

The second retreat followed immediately after the election.

On February 7, 1857, the Bank Street School was closed, the property having been purchased for a Magdalen Asylum. The discontinuance of the academy was opportune as Reverend David Kelly, of St. Joseph Church, Dayton, invited the Sisters to open a boarding and day academy and parochial school in his parish. On March 16th Sisters Regina, Cecilia, Celestia, and Pauline left Cincinnati for the new foundation.

At the beginning of this year Mother Margaret proposed to the Archbishop to exchange the property on Park Street and that on Mt. Harrison, for "The Cedars," the house of Judge Alderson, situated three miles from the city on the plank road. On March 3d, His Grace answered favorably and the Sisters called their new abode Mount St. Vincent, Cedar Grove — the latter name after Sister Sophia's home in Maryland.

In October, 1857, Sister Mary Catherine McDermot and Sister Alphonse Gordon took charge of St. Patrick's School, Third and Mill Streets, Rev. Richard Gilmour being the pastor. September 1, 1858, Sisters Francina, Ann Louise, and De Sales opened the school in Fulton.

This year, 1858, Bishop Bayley, of Newark, N. J., sent five postulants to be trained by Mother Margaret, for a diocesan foundation of Mother Seton's Community. Sister Mary Joseph [Margaret Plunket] of Convent Station, N. J., was the only one of that band to celebrate Mother Margaret's centennial in 1912; but Cincinnati has many Sisters who consider themselves highly favored to have known and loved Mother Margaret and to have been instructed by her.

June 28, 1859, the St. Patrick's Academy, Fayetteville, was opened under the pastorate of Rev. Cornelius Daly.

In July, 1859, the third election of officers was held, Sister Josephine Harvey was elected Mother. The Sisters wished Mother Margaret to retain the office, but she insisted that the constitutional limit of six years in succession should not be violated, that a blessing would follow a strict observance of every little detail.

Sister Regina Mattingly became Superior of Cedar Grove, and Sister Gertrude Davis, of St. Peter's, George Street.

On November 7th, Mother Margaret took charge of the Orphanage at Cumminsville, and there she celebrated her Golden Jubilee in 1862. She was then seventy-three years of age, had charge of three hundred and fifty orphans, and filled the duties

of superior, treasurer, and bookkeeper. The golden celebration was worthy of the early companion of Mother Seton and the last surviving signer of the Act of Incorporation of the American Daughters of Charity. The festivities coincided with the Silver Jubilee of St. Aloysius Asylum and as Mother Margaret had charge, at one time, of both Asylums she was treated to a double feast and was visited by many prelates and distinguished persons. She was addressed by committees, by orphans, by pupils of the schools and academies, and by the Sisterhood and finally crowned with a golden fillet by His Grace Archbishop Purcell. The Civil War was at its height and many of the Sisters were away on the battlefields or in the temporary military hospitals. Every Sister at home was performing more than double duty, but all were in person or in spirit with Mother Margaret on that day.

It seems that all great celebrations have an aftermath of sorrow and Mother Margaret's Jubilee was no exception. God sent His tried and favored spouse an illness which bound her to an invalid chair for several years. She could not even sit erect, but happy felt the Sisters to take a low stool at her feet and look up into her strong saintly face and drink in a lesson of piety, forbearance, charity, and all other virtues.

Privileged too were those seeking knowledge; for Mother Margaret was a store-house of learning and never lost the brilliancy of her highly gifted mind. Her room at Cedar Grove had an attraction for all, pupils, Sisters, ecclesiastical students, priests, and prelates. They looked upon her as the golden link connecting the living history of early Catholicity in the East with the hoped-for developments of religion in the West.

On November 11, 1868, God called Mother Margaret Cecilia George to Himself. She died sweetly and calmly, like a child reposing in the arms of a beloved parent. Her funeral obsequies were held in the Chapel at Mount St. Vincent, Cedar Grove, which she herself built. The Rev. Henry Joseph Richter, D.D., Chaplain, sang the Mass, and the Rev. Richard Gilmour preached the sermon. Educated at Emmitsburg, he had a deep love for the "Mountain" and the "Valley," and a great veneration for Mother Margaret, whom he often visited during her last years. She was buried in the Convent grounds until city improvements forced the Sisters to disturb the resting place of their saintly Sisters.

Mother Margaret's grave is now at Mount St. Joseph, and forming a circle with it are those of Mother Josephine, Mother Regina, Sisters Sophia, Anthony, Antonia, and Gonzalva, the entire "Mystic Seven."

FROM THE *CATHOLIC TELEGRAPH*, OF
CINCINNATI, OHIO

November 18, 1868

ON last Thursday evening, Sister Margaret George died at the House of the Sisters of Charity, at Cedar Grove near this City. The deceased was aged eighty years, fifty-seven of which she spent doing good as a Sister of Charity. Sister Margaret was the last survivor of that band of devoted and heroic women who, under the direction of Mrs. Seton, established the Convent and Academy of Saint Joseph, near Emmitsburg, Maryland, from which thousands of pious women have gone forth to take charge of orphan asylums and hospitals throughout the United States. Sister Margaret remained many years at Saint Joseph's Academy, where her knowledge of music and French made her services indispensable. When from year to year the Community became enlarged and prosperous, she left the House of Saint Joseph, and, after labors of love in taking care of poor orphans in various places, she was sent by Superiors to Cincinnati, where she was to close her career on earth, honored and respected by all who knew her.

"Several years ago, when some changes in the organization of the Community took place in the United States, Sister Margaret and five or six of her Sisters determined to continue the Order as originally established by Mrs. Seton. They were incorporated and now number some two hundred Sisters. The funeral of Sister Margaret took place last Saturday morning in the beautiful little cemetery of the Sisters at Cedar Grove. Several clergymen were present and theological students from the Seminary, who early in the morning repeated the office for the dead. The Holy Sacrifice was offered up by Reverend Dr. Richter, and a very appropriate discourse was delivered by Rev. R. Gilmour. The body was carried on a bier by the Sisters of Charity followed by

the young ladies of the academy in black dresses and white veils. The procession passed through the beautiful grounds to the grave, which will be ever held in veneration for the sake of her whose mortal remains it has received in trust, to be restored in glory at the resurrection."

A LIST OF INDULGENCES, PRIVILEGES, ETC.

Granted to the Sisters of Charity of Saint Joseph's, near Emmitsburg, Maryland, by His Holiness Gregory XVI, at the request of the Right Reverend Doctor Rosati, Bishop of Saint Louis.

[Dated] Rome, December 13, 1840.

1st. A Privileged Altar, daily and perpetual, in a church which they have provided to be built in honor of Saint Joseph, near the house which is the head of their whole congregation.

2d. The right of celebrating the Anniversary of the Dedication of the same church, on a Sunday to be appointed by the Ordinary.

3d. A Plenary indulgence to all the faithful of both sexes who, observing the accustomed conditions, visit it on the Anniversary, or during the octave of its dedication.

4th. The power of erecting, through their ecclesiastical Superior or Confessor, the Stations of the Way of the Cross, both in the aforesaid church, and in all other churches, oratories and chapels whatsoever, of the houses, hospitals, etc. of their Institute.

5th. The indulgence of the Seven churches of the City (of Rome), to be gained by all the faithful of both sexes, visiting seven times the churches and chapels of any of their houses whatsoever.

6th. The indulgence of the Stations of the churches of the City, to all the faithful of both sexes, who shall have visited their churches and chapels on the days of the same stations.

7th. A plenary indulgence to the Sisters, the children boarders, the external scholars, the servants, and all others, the faithful of both sexes, residing in their houses, on each of the six Sundays which precede the feast of Saint Aloysius Gonzaga, if they visit with the accustomed conditions, their churches, oratories, and chapels.

8th. An indulgence of one year, to all, both Sisters and any other person whatsoever, as often as, in the house of their Institute, they either teach others, or are taught the Christian Doctrine.

9th. An indulgence of 300 days to all, who sing, recite, or hear the Litanies on Saturdays, at the Mass of the community, in their churches, oratories and chapels.

10th. A plenary indulgence for the living and the dead, to all receiving holy communion on any Saturday whatsoever through the year, in their churches, oratories and chapels.

11th. Finally the communication of all graces, privileges, faculties and indulgences whatsoever, granted by the Sovereign Pontiffs to other communities, whether of nuns or of females (not cloistered) whether devoted to the education and rearing up of youth, or to the relief and service of the poor orphans and sick, equally as if they had been granted specially and by name to the Sisters of Charity themselves, and to their community, churches, oratories, chapels and houses; even of those of which mention ought to have been made, whatsoever to the contrary notwithstanding.

BEATISSIME PATER

SORORES Charitatis Statuum Unitorum Americæ Septentrionalis, quæ in plerisque eorumdem Statuum Diœcesibus Domos, Orphanotrophia, Xenodochia, et Scholas habent, atque piis misericordiæ operibus operam assiduam feliciter impendunt, humiliter a S. V. petunt:

1. Altare privilegiatum quotidianum perpetuum in Ecclesia quam in honorem S. Joseph prope Domum quæ totius earum congregationis caput est, erigendum curarunt, et quæ brevi, Deo donante, absolvetur.

2. Facultatem celebrandi Anniversarium Dedicationis ejusdem Ecclesiæ die Dominica ab Ordinario statuenda.

3. Indulgentiam plenariam omnibus utriusque sexus fidelibus illam, servatis consuetis conditionibus, visitantibus die anniversario, et per octavam Dedicationis illius.

4. Facultatem erigendi per earum Ecclesiasticum Superiorem, vel Confessarium, Stationes Viæ Crucis tum in prædicta Ecclesia, tum in aliis quibuscumque Ecclesiis, Oratoriis, et Cappellis Domorum Hospitalium, etc., earum Instituti.

5. Indulgentiam septem Ecclesiarum Urbis lucrandam ab omnibus utriusque sexus fidelibus septies visitantibus Ecclesias, Oratoria, et Cappellas omnium quarumcumque earum Domorum.

6. Indulgentiam Stationum Ecclesiarum Urbis, omnibus utriusque sexus fidelibus qui visitaverint earum Ecclesias, Oratoria, et Cappellas, diebus earumdem Stationum.

7. Indulgentiam plenariam Sororibus, puellis educandis, Scholaribus externis, famulis, aliisque omnibus in earum domibus commorantibus utriusque sexus fidelibus S. Aloysii Gonzagæ, visitantibus cum consuetis conditionibus earum Ecclesias, Oratoria et Cappellas.

8. Indulgentiam unius anni omnibus tum Sororibus, tum personis aliis quibuscumque, toties quotiis in Domibus Instituti Doctrinam Christianam sive alias docent, sive addiscunt.

9. Indulgentiam 300 dierum omnibus tum canentibus seu

recitantibus tum audientibus litanias diebus Sabbati in Missa Communitatis in earum Ecclesiis, Oratoriis, et Cappellis.

10. Indulgentiam plenariam pro vivis atque defunctis, omnibus sacram communionem recipientibus unoquoque die Sabbato per annum in earum Ecclesiis, Oratoriis, et Cappellis.

11. Demum, communicationem omnium gratiarum, privilegiorum, facultatum, et indulgentiarum quarumcumque aliis Communitatibus sive Monialium, sive puellarum, sive juventutis educationi et institutioni, sive pauperum orphanorum, et infirmorum solatio et servitio addictarum, a Summis Pontificibus concessarum, perinde ac si ipsis Sororibus Charitatis, earumque Communitati, Ecclesiis, Oratoriis, Cappellis et Domibus sepiatim et nominatim concessæ fuissent, etiamsi specialis mentio de hoc facienda esset, contrariis quibuscumque non obstantibus.

EX AUDIENTIA SANCTISSIMI

Habita die 13 Decembris 1840

SSmus Dominus Noster Gregorius Divina Providentia PP. XVI, referente me infrascripto Sacræ Congregationis de Propaganda fide Secretario, perpensis expositis, mandavit rescribi ut sequitur:

Ad Primum. Pro gratia juxta petita, pro omnibus Missæ sacrificiis quæ in eodem Altari a quocumque Presbytero sæculari, vel cujusvis Ordinis regulari, celebrabuntur.

Ad Secundum. Remisit preces pro gratia arbitrio et prudentiæ Ordinarii, cum omnibus et singulis facultatibus necessariis, et opportunis.

Ad. 3. 4. 5. 6. 7. 8. 9. 10. 11. Pro gratia juxta petita, accedente Ordinariorum licentia, et servatis omnibus, quæ pro lucrandis tum Plenariis, tum Partialibus Indulgentiis, vel pro Monialibus tantum, vel pro omnibus utriusque sexus fidelibus in supplici libello præscripta sunt. Contrariis quibuscumque non obstantibus.

Datum Romæ ex Ædibus dictæ Sacræ Congregationis, die et anno quibus sura.

Loco ✠ sigilli.

IGNATIUS, *Archiep. Edessen.*

Nos, Archiepiscopus Baltimorensis, vidimus gratias, privilegia et Indulgentias in supra memorato Rescripto Sororibus Charitatis concessas; quæ omnia, quantum ad Nostram Diœcesim spectat

adprobamus: et vigore facultatum Nobis specialiter eodem Rescripto tributarum, decernimus Anniversariam Ecclesiæ, in honorem S. Joseph a prælaudatis Sororibus Charitatis erectæ, dedicationem celebrandam esse die Dominico diem sextum Maii immediate sequenti; vel ipso die sexto Maii si in diem Dominicum incidat.

Datum Baltimori, die 25 Aprilis 1842.

✠ SAMUEL,
Archiep. Balt.

Loco ✠ sigilli.

PLENARY INDULGENCES

Granted, in perpetuity, to the Society of the Sisters of Charity, at the solicitation of Reverend Michael Egan and Reverend Michael Wheeler, to the Sisters of Charity of the United States, by His Holiness Leo XII.

A PLENARY INDULGENCE MAY BE GAINED:

On the day on which they take the habit;

The day of the Renovation of Vows;

At the moment of death;

By all those, who, by a particular devotion, shall confess and communicate for the repose of the soul of any one of their departed Sisters; which they may apply also, by way of suffrage, to the souls of the faithful, who are united to them by bonds of charity:

At the Annual Retreat of eight days;

On the feast of the Conversion of Saint Paul;

On the feast of Saint Francis of Sales;

On the feast of Saint Joseph;

On one of the Fridays in March, and on the other Fridays of the same month, an indulgence of seven years, and seven times forty days of penance.

On the feast of the Sacred Heart of Jesus, and on all the first Fridays of each month;

On the feast of Saint Vincent of Paul, granted to the Sisters of Charity wherever they may be; and for any day within the octave, for such as could not gain it on the feast. The same Plenary Indulgence on the day of the feast, or octave, by those of the faithful, who shall visit the churches or chapels where the said Sisters of Charity are established.

On the feast of Saint Martha;

On the feast of Saint Jane Francis of Chantal;

On the feast of the guardian Angels;

On the feast of Saint Theresa;

On the feast of the Immaculate Conception of the Blessed Virgin Mary;

On the fourth Sunday of Advent;

On one of the days within the octave of the feast of Saint John the Evangelist: and by a superabundance of grace, they have one hundred days' Indulgence for each act of piety and charity, which they perform in the Community every day.

To the three Masses, which shall be celebrated, according to the Community, for the repose of the soul of each departed Sister, at the place of her decease, the same privilege is granted as if they were celebrated on the privileged altar, at the Chapel of the Community: of this, the priest who will say the Masses for the departed, should be carefully informed.

MEMBERS OF THE CINCINNATI COMMUNITY FROM 1852 TO 1870

NAME	ENTERED AT EM- MITSBURG, MD.	DIED
1. Mother Margaret George	February 2, 1812	November 12, 1868
2. Sister Sophia Gillmeyer	1827	November 21, 1872
3. Sister Eleazer Harvey (Mother Josephine)	April 20, 1835	March 31, 1895
4. Sister Anthony O'Connell	June 5, 1835	December 8, 1897
5. Sister Louis Regina Mattingly (Mother Regina)	August 15, 1843	June 4, 1883
6. Sister Antonia McCaffrey	January 2, 1850	January 4, 1900
7. Sister Gonzalva Dougherty	January 2, 1851	November 15, 1857

NAME	ENTERED AT CIN- CINNATI, OHIO	DIED
8. Sister Vincent O'Keefe	April 2, 1852	April 2, 1912
9. Sister Baptista Flynn	April 12, 1852	
10. Sister Aloysia Lowe	April 12, 1852	December 25, 1889
11. Sister Stanislaus Ferris	April 12, 1852	September 16, 1887
12. Sister Xavier Maddock	July 31, 1852	February 8, 1907
13. Sister Ignatia Phillips	August 7, 1852	December 4, 1858
14. Sister Cecilia Griffin	August 30, 1852	
15. Sister Mary Elizabeth Conroy	September 4, 1852	August 4, 1854
16. Sister Borgia Kenney	September 25, 1852	January 13, 1901
17. Sister Mary Ann Corcoran	September 25, 1852	May 23, 1892
18. Sister Dominica Lavan	October 15, 1852	September 19, 1913
19. Sister Augustine Barron	May 16, 1853	February 10, 1898
20. Sister Ambrosia Schwartz	June 16, 1853	November 11, 1916
21. Sister Martha Goodin	August 16, 1853	March 18, 1884
22. Sister Louise Barron	March 25, 1854	September 3, 1886
23. Sister Agnes Phillips	July 13, 1854	September 10, 1902
24. Sister Gertrude Davis	August 1, 1854	January 22, 1911
25. Sister Veronica Phillips	August 17, 1854	
26. Sister Bernardine King	August 18, 1854	February 25, 1912
27. Sister Benedicta Cain	September 25, 1854	February 9, 1915
28. Sister Martina Byrne	November 21, 1854	March 24, 1906
29. Sister Teresa Hyde	December 28, 1854	December 8, 1893
30. Sister Mary Elizabeth King	March 1, 1855	February 1, 1901
31. Sister Ann Louise Hayes	March 1, 1855	April 21, 1861

NAME	ENTERED AT CIN- CINNATI, OHIO	DIED
32. Sister Clotilda Cain	April 26, 1855	November 16, 1896
33. Sister Pauline Leo	April 26, 1855	May 27, 1910
34. Sister Jane De Chantal Garvin	April 26, 1855	September 8, 1912
35. Sister Theodosia Farn	April 26, 1855	
36. Sister Liguori Kelly	April 26, 1855	November 30, 1907
37. Sister Patricia O'Connell	April 26, 1855	July 22, 1879
38. Sister Williamanna Fagan	July 22, 1855	July 27, 1858
39. Sister Mary Margaret Murphy	October 24, 1855	November 22, 1903
40. Sister Alphonsa Gordon	November 1, 1855	November 19, 1896
41. Sister Francina O'Brien	November 1, 1855	February 15, 1916
42. Sister Mary Lawrence Donaher	April 11, 1856	May 18, 1872
43. Sister Ann Mary Devine	July 15, 1856	February 10, 1890
44. Sister Mary Garvin	July 16, 1856	November 29, 1907
45. Sister Magdalen Cooper	April 4, 1857	August 28, 1902
46. Sister Monica McMahon	April 10, 1857	December 20, 1865
47. Sister Philomena Erwin	April 14, 1857	
48. Sister Dominick Cody	June 18, 1857	January 12, 1892
49. Sister Ann Teresa Lonergan	June 18, 1857	March 31, 1862
50. Sister Mary de Sales Brady	August 26, 1857	November 29, 1882
51. Sister Gonzaga Sheehan	August 26, 1857	January 29, 1887
52. Sister Scholastica McHugh	October 12, 1857	July 8, 1861
53. Sister Camilla O'Mara	July 22, 1858	July 22, 1907
54. Sister Callista Baines	July 22, 1858	August 22, 1859
55. Sister Gabriella Royston	September 8, 1858	October 16, 1861
56. Sister Williamanna McLaughlin	October 25, 1858	April 29, 1887
57. Sister Clement Doyle	November 13, 1858	July 5, 1891
58. Sister Justina Herman	January 8, 1859	April 26, 1861
59. Sister Hyacinth Sullivan	January 17, 1859	August 22, 1914
60. Sister Winifred Cummins	January 17, 1859	April 25, 1916
61. Sister Eugenia McMullen	February 1, 1859	April 30, 1862
62. Sister Agatha Sheehan	April 2, 1859	April 30, 1862
63. Sister Etienne Bonner	June 10, 1859	October 16, 1878
64. Sister Ann Elizabeth Ginty	July 23, 1859	June 3, 1899
65. Sister Cleophas Cummins	July 23, 1859	
66. Sister Raphael Murty	July 23, 1859	
67. Sister Isidore Fagin	August 31, 1859	February 13, 1879
68. Sister Genevieve Spitznagle	November 19, 1859	June 19, 1896
69. Sister Mary Michael Langensaal	November 19, 1859	January 8, 1868
70. Sister Eusebius Levý	February 2, 1860	February 11, 1875
71. Sister Mary Francis Cassidy	February 22, 1860	August 21, 1894
72. Sister Mary Ignatia Mulcahy	February 10, 1860	
73. Sister Beatrice Hastings	August 22, 1860	
74. Sister Eulalia Banghon	September 6, 1860	October 18, 1861
75. Sister Felicity Donovan	November 22, 1860	March 8, 1865
76. Sister Ann Cecilia McDonald	December 18, 1860	January 11, 1913

SISTERS OF CHARITY OF CINCINNATI 319

NAME	ENTERED AT CIN- CINNATI, OHIO	DIED
77. Sister Gabriella Crowe	October 21, 1861	February 9, 1911
78. Sister Maria Louise Hughes	December 9, 1861	March 11, 1870
79. Sister Ann Aloysia Bannon	January 1, 1862	September 17, 1888
80. Sister Mary Joseph Sullivan	April 30, 1862	
81. Sister Sylvester Williams	May 1, 1862	
82. Sister Antoinette Jacobs	July 12, 1862	
83. Sister Dolores Corcoran	July 24, 1862	December 8, 1878
84. Sister Loyola Delany	July 26, 1862	March 9, 1867
85. Sister Cephas Bray	December 14, 1862	July 17, 1912
86. Sister Constantia Dolin	December 14, 1862	June 6, 1910
87. Sister Gonzalva Britt	December 14, 1862	July 9, 1900
88. Sister Mary Bernard Maloney	December 31, 1862	August 23, 1908
89. Sister Celestine Blake	March 2, 1863	February 5, 1881
90. Sister Seraphine McCrane	June 26, 1863	March 15, 1902
91. Sister Ann Teresa Sweeny	July 9, 1863	November 3, 1909
92. Sister Mary Loretto Corbett	July 15, 1863	July 23, 1901
93. Sister Ambrose Russell	July 19, 1863	
94. Sister Ann Joseph Hughes	July 29, 1863	
95. Sister Francis Xavier Clements	September 8, 1863	March 29, 1901
96. Sister Euphrasia McGary	September 11, 1863	April 12, 1912
97. Sister Stella O'Rourke	September 24, 1863	December 10, 1909
98. Sister Catherine Mallon	October 2, 1863	October 27, 1906
99. Sister Mary Rose Studer	November 26, 1863	November 10, 1898
100. Sister Ann Regina Ennis (Mother in Greensburg)	December 15, 1863	May 16, 1894
101. Sister Basilia Applegate	December 31, 1863	July 30, 1905
102. Sister Mary Scholastica Coen	June 15, 1864	April 20, 1872
103. Sister Lucilla Connell	July 15, 1864	
104. Sister Agatha McGuire	August 8, 1864	November 17, 1909
105. Sister Margaret Mary Ryan	October 10, 1864	
106. Sister Mary Austin Devine	November 12, 1864	November 10, 1915
107. Sister Josepha McNamara	December 25, 1864	
108. Sister Mary Blanche O'Keefe	January 5, 1865	October 4, 1871
109. Sister Eulalia Whitley	January 11, 1865	
110. Sister Mechtildas Burkhardt	January 21, 1865	
111. Sister Felicita Purdy	February 13, 1865	July 20, 1866
112. Sister Ursula Diebler	March 16, 1865	
113. Sister Clara Haller	March 16, 1865	
114. Sister De Paul Walsh	April 16, 1865	
115. Sister Mary Assisium McCann	April 16, 1865	February 8, 1903
116. Sister Ann Bernard McBride	May 15, 1865	
117. Sister Mary Irene Campbell	May 29, 1865	December 30, 1876
118. Sister Teresa Francis Feeny	June 21, 1865	July 1, 1907
119. Sister Ann Agnes Orlett	July 28, 1865	October 12, 1897
120. Sister Ann Magdalen Ford	August 28, 1865	November 21, 1902

NAME	ENTERED AT CIN- CINNATI, OHIO	DIED
121. Sister Augustina Jacobs	September 18, 1865	June 19, 1887
122. Sister Chrysostom Klinkner	September 30, 1865	December 12, 1907
123. Sister Lucy Ignatia Hebler	October 4, 1865	May 6, 1911
124. Sister Monica Feely	October 4, 1865	March 14, 1913
125. Sister Evangelista McMullen	October 4, 1865	June 27, 1911
126. Sister Mary Paul Hayes (Mother)	November 1, 1865	April 9, 1891
127. Sister Mary Louis Connors	December 5, 1865	
128. Sister Mary Lucy Feighan	December 19, 1865	May 28, 1886
129. Sister Mary Vincentia Walsh	April 23, 1866	July 18, 1867
130. Sister Lucina Hosey	April 23, 1866	
131. Sister Agnes Cecilia McNamara	April 23, 1866	September 25, 1869
132. Sister Mary Kostka Corrigan	May 3, 1866	
133. Sister Adelaide Maurath	May 3, 1866	March 11, 1916
134. Sister Ann Francis O'Brien	May 8, 1866	May 24, 1901
135. Sister Barbara Weyand	June 18, 1866	July 25, 1873
136. Sister Mary John Grim	July 10, 1866	June 2, 1885
137. Sister Felicita Fay	July 24, 1866	June 4, 1898
138. Sister Appolonia Ligori	September 13, 1866	
139. Sister Blandina Segale	September 13, 1866	
140. Sister Sebastian Shea (Mother)	September 15, 1866	
141. Sister Octavia McKenna	September 17, 1866	August 23, 1893
142. Sister Justina Segale	September 27, 1866	
143. Sister Cyril O'Keefe	October 3, 1866	November 15, 1915
144. Sister Lucretia O'Rourke	October 18, 1866	
145. Sister Albina Kavanagh	October 29, 1866	
146. Sister Victoria Fulwiler	March 23, 1867	
147. Sister Mary Agnes McCann	April 20, 1867	
148. Sister Loyola Feely	July 1, 1867	July 20, 1872
149. Sister Rosalia Lynch	July 21, 1867	January 26, 1881
150. Sister Anna Maria McNamara	July 21, 1867	December 17, 1904
151. Sister Francis Gonzaga Lynch	August 14, 1867	August 3, 1880
152. Sister Mary Dolores Gutieres	September 8, 1867	April 14, 1887
153. Sister Fidelis Milmore	September 25, 1867	
154. Sister Mary Alice Gleason	October 3, 1867	
155. Sister Vincentia O'Hara	February 4, 1868	
156. Sister Perpetua Maher	February 15, 1868	September 11, 1882
157. Sister Eugenia Bergen	February 25, 1868	
158. Sister Mary Ellen Cunningham	May 1, 1868	
159. Sister Maria Teresa O'Donnell	June 10, 1868	
160. Sister Miriam Timmany	July 3, 1868	
161. Sister Ildephonse Dwyer	August 2, 1868	
162. Sister Serena McCormick	August 5, 1868	
163. Sister Ann Simeon Matthews	August 6, 1868	April 29, 1901
164. Sister Joanna Cushing	August 6, 1868	June 17, 1896
165. Sister Romana Brennan	September 12, 1868	November 16, 1908

SISTERS OF CHARITY OF CINCINNATI 321

NAME	ENTERED AT CINCINNATI, OHIO	DIED
166. Sister Laurentia McKeown	October 22, 1868	October 24, 1869
167. Sister Olympia Murtaugh	October 31, 1868	
168. Sister Leocadia Ryan	December 28, 1868	
169. Sister Maria Kavanagh	July 2, 1869	February 6, 1896
170. Sister Francesca Cannon	July 15, 1869	August 1, 1886
171. Sister Mary Inez Kinsella	July 15, 1869	April 5, 1886
172. Sister Callista Nolan	July 16, 1869	August 18, 1916
173. Sister Cornelia McGurn	August 25, 1869	July 8, 1903
174. Sister Agnes Regina Browne	January 20, 1870	October 16, 1913
175. Sister Petronilla Bond	February 1, 1870	April 8, 1916
176. Sister Laurentia Cane	February 10, 1870	December 12, 1873
177. Sister Anastatia O'Brien	March 1, 1870	
178. Sister Mary Felix Creeden	March 25, 1870	
179. Sister Adele McDonough	May 3, 1870	November 5, 1905
180. Sister Agnes Cecilia Stanly	June 22, 1870	
181. Sister Isabella Fox	June 22, 1870	
182. Sister Pelagia Schrader	June 25, 1870	
183. Sister Zita Denneman	July 16, 1870	



OBITUARY

1809-1852

"It is, therefore, a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." — I. MACHABEES XII, 45.

"Have pity on us, have pity on us, at least you our friends." — JOB XIX, 21.

NAME	DATE AND PLACE OF DEATH
1. Harriet Seton	December 23, 1809, Emmitsburg, Md.
2. Sister Cecilia Seton	April 27, 1810, Emmitsburg, Md.
3. Sister Annina Seton	March 12, 1812, Emmitsburg, Md.
4. Sister Maria Murphy	October 15, 1812, Emmitsburg, Md.
5. Sister Ellen Thompson	November 28, 1813, Emmitsburg, Md.
6. Sister Benedicta Corish	January 14, 1814, Emmitsburg, Md.
7. Sister Agnes Duffy	December 1, 1814, Emmitsburg, Md.
8. Sister Catharine Mullen	December 25, 1814, Emmitsburg, Md.
9. Sister Mary Joseph Llewellyn	May 25, 1816, Emmitsburg, Md.
10. Sister Martina Quinn	May 26, 1816, Emmitsburg, Md.
11. Rebecca Seton	November 4, 1816, Emmitsburg, Md.
12. Sister Magdalen Guérin	December 20, 1816, Emmitsburg, Md.
13. Sister Mary Teresa Egan	June 20, 1817, Emmitsburg, Md.
14. Sister Ellen Brady	April 21, 1818, Emmitsburg, Md.
15. Sister Mary Elizabeth Wagner	November 6, 1818, Emmitsburg, Md.
16. Sister Mary Ignatius Torney	November 20, 1818, Emmitsburg, Md.
17. Cecilia Fenwick	January 19, 1819, Emmitsburg, Md.
18. Sister Camilla Corish	August 10, 1819, Philadelphia, Pa.
19. Sister Caroline Devereux	October 7, 1819, Emmitsburg, Md.
20. Sister Jane Frances Gartland	August 20, 1820
21. Sister Teresa Mary Mills	November 17, 1820
22. Mother Seton	January 4, 1821, Emmitsburg, Md.
23. Sister Mary Ann Butler	January 14, 1821, Emmitsburg, Md.
24. Sister Victoria Brady	January 19, 1821, Emmitsburg, Md.
25. Sister Mary Ignatius Doyle	June 10, 1821, Emmitsburg, Md.
26. Sister Mary Vincent Langley	June 23, 1821, Emmitsburg, Md.
27. Sister Apollonia Jordan	July 14, 1821, Emmitsburg, Md.
28. Sister Jane Matilda Mudd	March 5, 1823, Emmitsburg, Md.
29. Sister Ann Cecilia Fish	March 15, 1823, Emmitsburg, Md.
30. Sister Rosina Boyle	May 5, 1823, Emmitsburg, Md.

SISTERS OF CHARITY OF CINCINNATI 323

NAME	DATE AND PLACE OF DEATH
31. Sister Susan Clossy	May 6, 1823, Emmitsburg, Md.
32. Sister Augusta McMurray	September 13, 1823, Emmitsburg, Md.
33. Sister Teresa Conway	November 6, 1823, Emmitsburg, Md.
34. Sister Anastasia Nabbs	December 20, 1823, Emmitsburg, Md.
35. Sister Mary Magdalen Ford	February 11, 1825, Emmitsburg, Md.
36. Sister Angela Brady	April 29, 1825, Emmitsburg, Md.
37. Sister Mary Kennedy	May 3, 1825, Emmitsburg, Md.
38. Sister Mary Ann Smith	July 18, 1825, Emmitsburg, Md.
39. Sister Charity Ann Welty	November 18, 1825, Emmitsburg, Md.
40. Mary Trainer	February 8, 1826, Emmitsburg, Md.
41. Sister Beatrice Felix	September 8, 1826, Emmitsburg, Md.
42. Mrs. Magdalen Landry	September 10, 1828, Emmitsburg, Md.
43. Alice McDonald	March 8, 1830, Emmitsburg, Md.
44. Sister Mary Jane Tyler	November 24, 1830, Emmitsburg, Md.
45. Martha E. Smith	March 25, 1832, Emmitsburg, Md.
46. Sister Mary Frances Boarman	August 30, 1832, Baltimore, Md.
47. Sister Mary George Smith	September 19, 1832, Baltimore, Md.
48. Sister Gabriella Zwyrer	June 8, 1833
49. Sister Emiliana Pigott	September 9, 1833, St. Louis, Mo.
50. Sister Laurentia Carr	December 2, 1833
51. Sister Delphina Keenan	May 21, 1834, New Orleans, La.
52. Sister Mary Justine Langley	June 26, 1834, New Orleans, La.
53. Sister Mary Simeon Curran	July 16, 1834, Washington, D.C.
54. Sister Barbara Marlow	September 8, 1834, New Orleans, La.
55. Sister Mary Adria Bowen	October 23, 1834, New Orleans, La.
56. Sister Mary Nicholas Moss	November 21, 1834
57. Alice Brennon	December 24, 1834
58. Sister Scholastica Bean	September 8, 1835, Emmitsburg, Md.
59. Sister Laurentia Gleeson	November 7, 1835, New Orleans, La.
60. Sister Mary Camillus Murphy	April 5, 1836, New York
61. Sister Jane Frances Devin	April 17, 1836, Emmitsburg, Md.
62. Sister Ann Aloysius O'Hara	September 10, 1836, Emmitsburg, Md.
63. Sister Mary Beata McGlue	May 8, 1837, Emmitsburg, Md.
64. Sister Candida Shannon	September 17, 1837, Emmitsburg, Md.
65. Sister Mary Ann Fagan	September 22, 1837, Emmitsburg, Md.
66. Sister Mary Thomas Jamison	February 3, 1838, Emmitsburg, Md.
67. Sister Anastasia Mattingly	July 10, 1838, Emmitsburg, Md.
68. Mrs. Margaret Cowan	November 24, 1838,
69. Sister Apollonia Graver	December 3, 1838
70. Sister Mary Stanislaus M'Ginnis	April 13, 1839
71. Sister Adele Salva	May 2, 1839
72. Sister Scholastica Plunkett	May 4, 1839, Emmitsburg, Md.
73. Sister Aquila Smith	May 30, 1839
74. Sister Genevieve Tyler	July 2, 1839
75. Sister Vincentia Harding	November 9, 1839
76. Sister Catharine Steigers	December 9, 1839, Emmitsburg, Md.

NAME	DATE AND PLACE OF DEATH
77. Sister Pelagia McWilliams	December 30, 1839, Emmitsburg, Md.
78. Sister Mary Justine McMahon	January 5, 1840, Emmitsburg, Md.
79. Sister Redempta Blondelle	April 25, 1840, Emmitsburg, Md.
80. Sister Isabella Devoy	July 14, 1840, Emmitsburg, Md.
81. Sister Ann Gruber	November 14, 1840, Emmitsburg, Md.
82. Sister Francis Xavier Love	December 12, 1840, Frederick, Md.
83. Sister Johanna Smith	January 21, 1841, Emmitsburg, Md.
84. Mary Ann Flinn	March 27, 1841, Emmitsburg, Md.
85. Sister Leocadia Gibbons	July 15, 1841, Emmitsburg, Md.
86. Sister Rose White, (Mother)	July 25, 1841, Frederick, Md.
87. Sister Bertha McCallion	September 12, 1841, Emmitsburg, Md.
88. Sister Ambrosia Magnier	October 30, 1841, Emmitsburg, Md.
89. Sister Apollonia McCredy	November 4, 1841, Emmitsburg, Md.
90. Sister Mary James Walsh	January 9, 1842, Emmitsburg, Md.
91. Sister Mary Theodosia Walter	January 21, 1842, Emmitsburg, Md.
92. Sister Ann Joseph Burke	April 8, 1842, New Orleans, La.
93. Sister Mary Maurice Whalen	June 2, 1843, Emmitsburg, Md.
94. Sister Mary Stanislaus Shields	July 19, 1843, Emmitsburg, Md.
95. Sister Petronilla Smith	August 3, 1843, Philadelphia, Pa.
96. Sister Lydia Carroll	August 7, 1843, Emmitsburg, Md.
97. Sister Mary Vitus McKay	August 27, 1843, Emmitsburg, Md.
98. Sister Frederica McDonnell	September 5, 1843, New Orleans, La.
99. Sister Mary Catharine Elward	October 11, 1843, Emmitsburg, Md.
100. Sister Mary Claudia Ringe	November 5, 1843, Washington, D.C.
101. Sister Mary Clara McMahon	November 10, 1843
102. Sister Mary Matthew Shields	November 28, 1843
103. Sister Michaela Stonestreet	November 28, 1843, Philadelphia, Pa.
104. Sister Laurencine Brennan	April 10, 1844, Emmitsburg, Md.
105. Sister Angela Morgan	August 1, 1844, Emmitsburg, Md.
106. Sister Ann Sebastian Taylor	August 7, 1844, Emmitsburg, Md.
107. Sister Mary Turibius Roan	August 11, 1844, Emmitsburg, Md.
108. Sister Miriam Kenny	December 18, 1844, New Orleans, La.
109. Sister Alphonse Lilly	January 29, 1845, Baltimore, Md.
110. Sister Charity Ann Gallagher	May 11, 1845, Emmitsburg, Md.
111. Sister Prudentiana Dorsey	August 18, 1845, St. Louis, Mo.
112. Sister Blanche McGuire	September 5, 1845, St. Louis, Mo.
113. Sister Adolphus Donovan	October 2, 1845, Emmitsburg, Md.
114. Sister Mary Regis Young	September 17, 1845, New Orleans, La.
115. Sister Clara Shirley	March 19, 1846, Emmitsburg, Md.
116. Sister Teresa Harkins	April 18, 1846, Baltimore, Md.
117. Sister Restituta Watts	May 12, 1846, Emmitsburg, Md.
118. Sister Mary Lucilla Pittfield	June 20, 1846, Emmitsburg, Md.
119. Sister Melania Doyle	June 22, 1846, St. Louis, Mo.
120. Sister Angeline Dixon	August 5, 1846, Emmitsburg, Md.
121. Sister Sabina des Mortes	November 15, 1846, New Orleans, La.
122. Sister Emanuel Daly	January 25, 1847, Emmitsburg, Md.

SISTERS OF CHARITY OF CINCINNATI 325

NAME	DATE AND PLACE OF DEATH
123. Sister Mathias Ghrisce	February 9, 1847, Emmitsburg, Md.
124. Sister Clarrisse Holtzman	March 9, 1847, Emmitsburg, Md.
125. Sister Bridget Farrell	March 30, 1847, Emmitsburg, Md.
126. Sister Priscilla Luke	April 9, 1847, Mount Hope, Md.
127. Sister Mary Martha Leonard	May 3, 1847, St. Louis, Mo.
128. Sister Carina Fledderman	June 7, 1847, Baltimore, Md.
129. Sister Ann Basilia Lynch	July 17, 1847, New Orleans, La.
130. Sister Delphine Zeigler	September 9, 1847, New Orleans, La.
131. Sister Mary Barbe	September 25, 1847, Donaldsonville, La.
132. Sister Reine Mahan	October 7, 1847, Baton Rouge, La.
133. Sister Leontine Flowers	October 10, 1847
134. Sister Louise Roger	November 11, 1847, Emmitsburg, Md.
135. Sister Rebecca Delone	January 3, 1847, Detroit, Mich.
136. Sister Bona Moore	January 14, 1847, New Orleans, La.
137. Sister Mary Dennis Troy	February 1, 1848, New Orleans, La.
138. Sister Mary Zoe Gleeson	February 11, 1848, New Orleans, La.
139. Sister Marina Turney	February 1, 1848, Emmitsburg, Md.
140. Sister Alfreda Campbell	February 28, 1848, New Orleans, La.
141. Sister Mary Cleophas Ott	March 21, 1848, New Orleans, La.
142. Sister Mary De Chantal Miles	March 28, 1848, Emmitsburg, Md.
143. Sister Mary Osmana Garrigle	April 23, 1848, Emmitsburg, Md.
144. Sister Victoria Kenny	May 31, 1848, New Orleans, La.
145. Sister Mary Loretta O'Reilly	August 20, 1848, New Orleans, La.
146. Sister Mary Stella Hopkins	July 30, 1848, Emmitsburg, Md.
147. Sister Julia Shirk	September 24, 1848, New Orleans, La.
148. Sister Mary Gervase Riall	November 19, 1848, Emmitsburg, Md. Col.
149. Harriet Domett	December 24, 1848, Emmitsburg, Md.
150. Jane Montgomery	1849, Emmitsburg, Md.
151. Camille Wagomery	1849, Emmitsburg, Md.
152. Sister Mary Celesta Pratte	April 7, 1849, Emmitsburg, Md.
153. Sister Monica Gilson	May 3, 1849, Emmitsburg, Md.
154. Sister Rufina Ward	June 20, 1849, Mount Hope, Md.
155. Sister Columbia Long	June 21, 1849, Saint Louis, Mo.
156. Sister Patricia Butler	July 15, 1849, Saint Louis, Mo.
157. Sister Martina Butcher	August 8, 1849, Mobile, Ala.
158. Sister Amanda Braceland	August 18, 1849, Mount Hope, Md.
159. Sister Petronilla Gildea	October 30, 1849, Washington, D. C.
160. Sister Sally Thompson	
161. Sister Germana	
162. Sister Geraldine	
163. Sister Mary Loyola Richie, S.S.	August 23, 1850, Detroit, Mich.
164. Sister Mary Ambrose Leeson	February 4, 1851, New Orleans, La.
165. Sister Liguori Guy	February 20, 1851, Emmitsburg, Md.
166. Sister Corona Moran	April 12, 1851, Emmitsburg, Md.
167. Sister Antoinette Wilcox	June 25, 1851, Norfolk, Va.
168. Sister Ann Paul Logue	July 6, 1851, Saint Louis, Mo.

NAME	DATE AND PLACE OF DEATH
169. Sister Ann Delone	July 16, 1851, Cincinnati, Ohio
170. Sister Mary Edmund Carroll	November 26, 1851, Emmitsburg, Md.
171. Sister Ann Maria Hartwell	January 15, 1852, Emmitsburg, Md.
172. Sister Simplicia Hughes	January 24, 1852, Buffalo, N.Y.
173. Sister Sylvanus Carroll	February 24, 1852, New Orleans, La.
174. Sister Bertille McLaughlin	April 14, 1852, New Orleans, La.
175. Sister Mary Louise Gould	April 30, 1852, Donaldsonville, La.
176. Sister Gertrude Clark	May 2, 1852, Emmitsburg, Md.
177. Sister Elpeda Hofman	July 1, 1852, Emmitsburg, Md.
178. Sister Felipa Hartwell	July 3, 1852, New Orleans, La.
179. Sister Honorine Goodman	July 21, 1852, Panama
180. Sister Ann Connoly	July 21, 1852, Emmitsburg, Md.
181. Sister Ignatia Green	July 23, 1852, Panama
182. Sister Lucilla Hoey	July 24, 1852, Emmitsburg, Md.
183. Sister Seraphine Joyce	July 26, 1852, Natchez, Miss.
184. Sister Lydia Berkert	August 29, 1852, Buffalo, N.Y.
185. Sister Jovita Callaghan	September 6, 1852, Baltimore, Md.
186. Sister Honorata Case	September 21, 1852, New Orleans, La.
187. Sister Thrascilla Cassilly	December 12, 1852, Mount Hope, Md.

INDEX

- ACMAEL, REV. FRANCIS, S.J., 167
 Adams, John Quincy, 7, 42, 163
 Address, 181
 Affiliation, 98, 99, 118
 Agatha, Sister, 282
 Albany, 26
 Albina, Sister, 127
 Alderson Mansion, 173
 Alemany, Right Rev. Dr., 87
 Alexandria "Gazette," 215
 Alexandrine, Sister, 90
 All Saints Church, Fulton, 18, 20, 179, 286
 Altoona, 290
 Alzog's "Church History," 20
 Anderson, Charles, 43
 Angel of the Battlefield, 210, 247
 Angels, Adoring, 33, 62, 76
 Ann Louise, Sister, 179
 Applegate, Sister Basilica, 241, 286
 Arnoudt, Rev. Peter, S.J., 179, 281
 Asylum for Boys, New York, 26
- BADIN, VERY REV. S. S., 39, 40, 70, 98
 Baker, Rev. Dr., 5
 "Baldy," 237
 Baltimore "Catholic Mirror," 96, 229, 231, 244
 Bank Street, 169, 170, 173
 "Baptism of Our Lord," Lang, 176
 Baraga, Right Rev. F., 140, 154
 Barber, Rev. Virgil, 62
 Barron, Sister Augustine, 177, 268, 282, 292
 Barron, Sister Louise, 241, 243, 267, 292
 Barry, Very Rev. Dr. William, 175, 203, 227, 278
 Baton Rouge, 49
 Bayley, Most Rev. J. R., 41, 183, 184, 186, 190, 192, 194, 199, 289; letters of, 185, 186, 190, 192
 Bazin, Right Rev. Dr., 9
 Bedini, Most Rev. Cajetan, 89, 141, 143, 144
 Beecher, Harriet, 4
 Beecher, Lyman, 4
 Benton, Hon. T. H., 42
 Bergen, Sister Eugene, 286
 Bertille, Sister, 90
 Bigelow, Rev. William J., 202, 286
 "Biggs' Farm," 287
 Black Caps, 103
 Blackman, Dr., 219, 243
 Blanc, Right Rev. Dr., 5, 88, 106, 115
 Blox, Rev. John S., S.J., 44
 Boglioli, Rev. J., 18
 Bond Hill, 172
 Bonner, Sister Etienne, 227, 285
 Bonner, Rev. John, 285
 Bonner, Dr. Purcell, 285
 Bonner, Dr. Stephen, 70, 285
 Borgess, Right Rev. Casper H., 59, 246
 Boston, 35, 74, 75
 Boudreaux Rev. Father, S.J., 167
 Boulger, Rev. Thomas, 286
 Boyle, Mother Elizabeth, 26, 115, 203, 222, 223
 Boyle, Stephen H., 246
 Bridget, Sister, 36
 Brontë, Charlotte, 77
 Brooklyn, 26
 Brownson, Orestes A., 10, 53, 178
 Bruté, Right Rev. Simon G., 9, 70, 114, 123
 Buchanan, Hon., Sec. of State, 24, 42
 Buffalo, 26
 Bunker Hill, 198
 Burlando, Rev. Francis, 18, 106, 113
 Burnet, Judge, 201
 Butler, Joseph C., 283
 Butler, Rev. Thomas R., 41, 58
 Byrne, Petronilla P., 229
 Byrne, Right Rev. Thomas S., 20, 174, 288, 292
- CAILLY, REV. LOUIS DE, 286
 Cain, Sister Benedicta, 238
 California, 63, 132
 Callaghan, Rev. Dr. J. F., 281, 286, 292
 Campbell, Sister Irene, 286

- Camp Dennison, 215, 229
 Canada, 10
 Carey, Rev. William, 284
 Carleton, General, 266
 Carleton, Mary, 266
 Carrell, Right Rev. George, 140, 154, 178
 Carroll, Most Rev. John, 70, 100, 103, 114, 119, 122, 168
 Carson, Sister Mary Francis, 90, 128
 Cassilly, Sister Throscilla, 134, 135
 Cathedral, 166; celebration, 35; chimes, 97; consecration, 20; description, 21; materials and workmen, 23; pictures, 23
 "Catholic Magazine," 130
 "Catholic Observer," 35
 "Catholic Telegraph," 4, 14, 19, 31, 48, 130, 132, 145, 154
 Cedar Grove, 173, 175, 177, 179, 203, 240
 Chabrat, Bishop, 5, 21
 Chanche, Bishop, 5, 56, 107, 114, 116, 117, 130
 Charity, American Sisters of, constitutions of, 113
 Charity, Sisters of, Cincinnati, 43, 44, 54, 62, 71, 75, 85, 96, 150, 193, 230, 266, 278
 Charity Hospital, 6, 50
 Charleston, Administrator, 5
 Charlestown Convent, 4
 Chateaubriand, M. de, 55
 Cheverus, Cardinal, funeral of, 81, 114
 Chiappri, of Genoa, 22
 Choate, Hon. Rufus, 42
 Choir Orphans, 165
 Cholera, 60, 148, 270
 Christian Brothers' schools, 246
 Chrysostom, Sister, 284
 Cincinnati, a lode-stone, 41, 122, 128
 Cincinnati Asylum, 62, 83, 95, 147, 225
 "Cincinnati Commercial," 78, 130, 216
 "Cincinnati Directory, 21
 "Cincinnati Enquirer," 154, 159
 Civil War, 210
 Civita Vecchia, 38
 Clark, Philip, 24
 Clark, Mother Xavier, 27
 Clemens, Sister Francis Xavier, 282, 286
 Cleves, 19
 Columbia, S.C., 161
 Collins, Rev. E. T., 41, 46, 105, 171, 175, 177, 199, 227, 230, 281
 Collins, Sister Josephine, 126
 Colorado, 121
 Connell, Sister Lucilla, 112
 Considine, Messrs., 35, 176, 178
 Convent Station, 114, 183, 194
 Cooper, Mr., 283
 Cooper, Sister Magdalen, 215, 286
 Cooper, Rev. Samuel, 9, 26
 Corbett, Sister Loretto, 290
 Corcoran, Sister Dolores, 164
 Corcoran, Rev. Eugene, 238
 Corcoran, Sister Mary Ann, 90, 128
 Cornette, Sisters, 101, 104, 118, 128, 261
 Corrigan, Sister Kostka, 286
 Council, Baltimore, 5, 98
 Council, Provincial, 5, 24, 60
 Council of Trent, 16
 Courson, M. de, 78
 Cramsey, Captain, 245
 Crane, Sister Seraphine, 240
 Creighton, Edward, 262
 Cribbins, Rev. J. P., C.M., letter of, 101
 Crow, Sister Gabriella, 140, 227, 236, 243, 286
 Culpepper Court House, 238
 Cullen, Cardinal Paul, letter of, 55
 Cullen, Mother Teresa, 179
 Cumberland, 227, 266
 Cunningham, Sister Mary Ellen, 286
 DALGAIRNS, REV. FATHER, 150
 Dallas, G. M., 42
 Daly, Rev. Cornelius, 198
 Daly, Sister Vincentia, 183
 Darby, Mr., 26
 David, Bishop, 105, 120
 Davis, Sister Gertrude, 176, 199, 282
 Davis, President Jefferson, 234
 Dayton, 173, 179
 Debate, Purcell and Campbell, 201
 Delhi Township, 19, 287
 Delone, Sister Felicita, 112
 Delone, Sister Rebecca, 112
 Delphina, Sister, 40
 Deluol, Rev. L. R., 26, 51, 52, 65, 75, 80, 103, 107, 108, 114, 117, 128, 195; letters of, 66-69, 82, 83, 108, 109
 Dennison, Governor, of Ohio, 214, 224
 Denver, 213, 264
 Detroit Hospital, 36, 87, 112
 Devine, Sister Ann Mary, 286, 292
 Devine, Sister Austin, 286
 Dickinson, Hon. D. S., 42

- Digby, Kenelm H., 6
 Dinges, Mr., 239
 Dix, Miss Dorothy, 217
 Dix, Hon. John A., 42
 Doherty, Dr. William, 70
 Dolin, Sister Constantia, 230, 243
 Dolores, Hermana, 277
 Domenec, Right Rev. Michael, 209, 289
 Dominican Fathers, 41
 Donaher, Sister Lawrence, 215, 238, 241, 243
 Donaldsonville, 90
 Dougherty, Dr., 236
 Dougherty, Sister Gonzalva, 127, 177
 Driscoll, Rev. Chas., S.J., 128, 168, 177
 Dubois, Right Rev. John, 3, 70, 114
 Dubourg, Most Rev. William, 70, 114
 Duerinck, Rev. J. B., S.J., 14
 Duffy, Sister Cleophas, 183
 Dunnigan and Brothers, 175

 EBERSOLE, ELIZABETH, 46
 Eccleston, Most Rev. Samuel, 5, 20, 60, 87, 90, 108, 110, 111, 115
 Elder, Most Rev. William H., 45, 174, 175, 199, 232, 285
 Eleazer, Sister, 125, 127
 Elet, Rev. J. A., S.J., 53, 95
 Ellet, Mr., 87
 Ely, Mother Jerome, New York, 193; letters of, 192, 220
 Emig, Rev. J. B., S.J., 46
 Encyclical, "*Ubi primum*," 60
 Ennis, Sister Ann Regina, 284, 290
 Ephesians, 158
 Etienne, Very Rev. J. B., 107, 111; letters of, 102, 109

 FABER, REV. FREDERICK WILLIAM, 23
 Fagin, Sister Williamanna, 179
 Fair, 23, 133, 165
 Fayetteville, 198, 201
 Felicia, Sister, 112
 Fenwick, Right Rev. B. J., 5, 25
 Fenwick, Right Rev. Edward, 43, 125, 140, 175, 213
 Fernbank Dam, 87
 Ferneding, Rev. Father, 84
 Ferris, Sister Stanislaus, 128, 238
 Fire, Seminary, 279
 Flaget, Right Rev. B. J., 14, 20, 71, 78
 Flood, Sister Melita, 127
 Flynn, Sister Baptista, 128, 135

 Ford, Sister Ann Magdalen, 293
 Fordham, St. John's College, 9
 Forrest, Edwin, 174
 Fort Marcy, 266
 Foundations, previous to 1852, 28, 31
 France, Queen of, 6
 Franciscan Sisters, 179, 196
 Franklin, Benjamin, 36
 Fransoni, Cardinal, 16, 87
 Frederick, Maryland, 6, 20
 French Habit, adoption of, 111
 French Order, 99, 105, 120, 121
 Fulwiler, Sister Victoria, 286

 GAINES, GENERAL E. P., 42
 Gallipolis, 241
 Gano, Major Daniel, 49, 152
 Garibaldi, 64
 Garvin, Sister Jane, 227, 237
 Garvin, Sister Mary, 227
 Gasparri, Rev. Father, S.J., 275
 Genoa, 37
 George, Mother Margaret, 10, 17, 25, 27, 49, 52, 62, 73, 82, 84, 86, 95, 100, 102, 115, 119, 123, 127, 130, 135, 138, 171, 176, 182, 183, 198, 208, 223, 225, 232, 244, 293
 George Street, 84, 169, 175, 203
 German Catholic Asylum, 62, 83, 95, 172
 German Turners, 141
 Gethsemane, 55
 Gibson, Sister Camilla, 127
 Gilmour, Right Rev. Richard, 45, 133, 177, 232, 285
 Glendale, 281
 "Going West," 260
 Golden Jubilee, Sister Fanny's, 204, 209
 Golden Jubilee, Mother Margaret's, 248, 259
 Good Samaritan Hospital, 284
 Good Shepherd, Sisters of the, 106, 173
 Gordon, Sister Alphonsa, 177, 215
 Goshorn Case, 213
 Greeley, Horace, 42
 Greensburg, Pa., 114
 Greensburg schools, 291
 Gregory XVI, Pope, 6
 Griffin, Sister Cecilia, 128, 173, 282, 293

 HACKETT, JEROME, 44
 Halifax, Nova Scotia, 114

- Hall, Mother Etienne, 18, 80, 81, 99,
 106, 111; letters of, 81, 99, 134
 Haller, Sister Clara, 284
 Halley, Rev. William, 177
 "Hall's Magazine," 4
 Harper, Mayor, 15
 Harper's Ferry, 239
 Harrison, General, 147
 Harvey, Mother Josephine, 17, 84, 104,
 125, 126, 135, 152, 161, 164, 170,
 174, 198, 224, 227, 236, 244, 285, 293
 Hastings, Sister Beatrice, 238, 286
 Hayes, Rev. Father, 268
 Heierman, Very Rev., S.J., 117
 Heller, Sister Marcella, 293
 Henni, Most Reverend, 5, 14, 21, 41, 48
 Henry, Mary Jane, 156, 157, 247, 256
 Herbert, Mrs. Mary, 266
 Herodias' Window, 55, 79
 Hickey, Rev. John F., 16, 118, 128, 138
 Higgs, Sister John Patience, 27
 Hilton, G. H., 23
 "His Grace," etc., 140
 Hoffner, Jacob, 78, 133, 152, 200
 Hornblower, Chief Justice, 42
 Hôtel des Invalides, 201, 246
 Howitt, Mary, 173
 Hughes, Most Rev. John, 5, 9, 24, 26,
 42, 46, 65, 88, 106, 114, 115, 179
 Hughes, Sister Vincentia, 178
 Hunt, Hon. Washington, 42
 Hyde, Sister Teresa, 286

 IGNATIUS, MOTHER, OMAHA, 262
 Immaculate Conception, Dogma of, 58,
 150, 153, 197
 Indian attack, 270, 273
 Indian tribes, 71, 277
 Ireland, 37
 Ives, Rev. Dr. Silliman, 165

 JACKSON, GENERAL, 18
 Jacobs, Sister Antoinette, 293
 Johnson, John, 71
 Johnson, Hon. Reverdy, 42
 Johnson, Dr. Samuel, 36
 Jordan, Sister Fanny, 204, 209
 Jubilee, 34
 Jubilee, Golden, Mother Margaret's,
 248, 259
 Jubilee, Sister Fanny's 204, 209
 Jubilee of St. Vincent, 213
 Juncker, Right Rev. Dr., 161, 175, 199
 Junius, 80

 KALENBERG, REV. JOHN, 241
 Kanawha, 225
 Karge, Rev. F., 287
 Kavanaugh, Sister Maria, 290
 Keller, Rev. Edward, S. J., 170
 Kelley, Rev. David, 173
 Kellogg, Mr., artist, 34
 Kenney, Sister Mary Borgia, 90, 128
 Kenrick, Most Rev. Dr., 5, 60, 106, 115
 Kentucky, 121
 Keogh, Rev. Dr., 176
 Kilgour, Catherine, 59
 King, Sister Bernardine, 215, 239, 282

 LACORDAIRE, 39
 La Haillandière, Right Rev. de, 5
 Laireque, Francis Antoine, 147
 Lamy, Most Rev. J. B., 14, 84, 88, 91,
 96, 145, 213, 264, 266, 267, 282;
 letters of, 91, 95
 Lancaster, Ohio, 286
 Land, Sister Marie Estelle, 290
 Lang, Professor, 176
 Lavan, Sister Dominica, 128, 138, 139,
 213
 Lawrence, Rev. R. J., 84
 Lazarist Fathers, 18, 100
 Leavenworth, 114, 268
 Le Blanc, Sister, 105
 Le Fevre, Right Rev. Dr., 5, 112, 153
 Le Gras, Mademoiselle, 119
 L'Homme, Rev. Francis, S.S., 111
 L'Hommedieu, Mr., 178
 Leo, Sister Pauline, 173, 261, 263
 Lincoln, President, 224
 Lincoln, Mrs. T. D., 243
 Lind, Jenny, 97
 Loras, Right Rev. M., 5
 Loretto, Sisters of, 96, 263, 265
 Louisiana Legislature, 16
 Louis Philippe, 48
 Louisville, 87
 Lowe, Mother Aloysia, 128, 290
 Loyola, Sister, 112
 Luers, Right Rev. Dr., 45, 152, 178
 Lyman, Sister Ann Elizabeth, 183
 Lynch, Bishop, 199
 Lynch, Sister Baptista, S.C., letters of,
 161, 163
 Lynchburg, 241

 McCABE, BERNARD, 261
 McCaffrey, Sister Antonia, 119

- McCaffrey, Very Rev. John, 145, 174
 McCann, Sister Mary Agnes, 293
 McClellan, General, 225, 226
 McCloskey, Bishop, 200
 McCloskey, Cardinal, 21
 McCormick, Sister Serena, 126, 170
 McDermott, Sister Catherine, 128, 177
 McDonald, Sister Ann Cecilia, 238, 239, 284
 McDonald, Sister Frederica, 6
 McElroy, Rev. J., 25, 34, 35, 52, 72, 125, 128; letters of, 72-74, 148, 150
 McGarahan, Rev. Father, 28
 McGary, Sister Euphrasia, 241, 286
 McGill, Rev. Dr., 21
 Macheboeuf, Bishop, 91, 153, 263, 282
 McHugh, Sister Scholastica, 219
 McKay, Sister Angela, 127, 135
 McLeod, Rev. Donald X., 165, 281
 McMahan, Rev. Dr., 227, 235, 236
 McMullen, Sister Evangelista, 284
 McNamara, Sister Anna Maria, 112, 286
 McQuaid, Right Rev. B., 184, 186, 187, 188, 189, 190, 191; letters of, 187, 188, 189, 191
 McQuaid, Sister Olympia, 127
 Maddock, Sister Xavier, 128
 Magdalen Asylum, 173
 Maher, Sister Perpetua, 286
 Maller, Rev. Mariano, 70, 80, 99, 101, 106, 108, 109, 110, 112, 116, 127, 145; letters of, 108
 Mallon, Sister Catherine, 261, 267, 275
 Manresa, 170
 Marine Hospital, 284
 Martin, Right Rev. Dr., 9
 Mary and Martha Society, 135
 Mary at the Cross, 31
 Massachusetts, 25
 Matamoras, 25
 Mathew, Rev. Theodore, 76, 90
 Matthews, Stanley, 213
 Mattingly, Mother Regina, 17, 84, 104, 119, 138, 161, 170, 171, 173, 199, 244, 268, 282, 285
 Maurath, Sister Adelaide, 284
 May Excursion, 78, 79
 Mazzuchelli, Rev. S., 41, 48
 Mechtildas, Sister, 284
 Medical staff, 141, 202
 Meline, Colonel, 266
 Mellon, Mrs., 243
 Mercy, Ladies of, 114
 Mercy, Sisters of, 179, 287
 Mexican train, 270
 Mexican warfare, 271
 Mexico, 25
 Michigan, 121
 Middletown, Ohio, 286
 Midnight mass, 43
 Miles, Right Rev. Dr., 14, 91, 201
 Miles, George H., 86
 Miley, Dr., 37
 Miller, Colonel, 239
 Milmore, Sister Fidelia, 292
 Milwaukee, 48
 Mississippi Valley, 70
 Mobile, 28, 89, 90, 150, 199
 Montgomery, 41
 Moore, Mayor, 133, 147, 217
 Moreland, James, 44
 Morgan, the raider, 244
 Mortuary Chapel, 27
 Moses, Brother (Rev. P. A. Quinn), 246
 Mount Harrison, 124, 130, 138, 169
 Mount Hope, 133
 Mount St. Joseph, 130, 287
 Mount St. Mary's, Emmitsburg, 6, 53, 54, 124, 132, 154, 168, 174, 180, 202, 220, 227, 278
 Mount St. Vincent Academy, 130, 155
 Mount St. Vincent, Cincinnati, 130, 155, 169, 170, 172, 173, 225
 Mount St. Vincent, New York, 72, 114, 174, 285
 Mount Vernon, 14
 Mulcahy, Sister Ignatia, 243
 Mulligan, Colonel, 225
 Mullon, Rev. James, 41
 Murfreesboro, 240
 Murray, Sister Celestia, 173
 Murray, Rev. Jeremiah, 281
 Murray, Msgr. John, 202
 Murrin, Lieutenant, 245
 NASHVILLE, 201, 235, 240
 Natchez, 90
 Navajo Indian, 266
 Nazareth, Ky., 114, 240
 Neumann, Bishop, of Philadelphia, 200
 Newark, N.J., 121, 183, 194
 Newark, Ohio, 282, 293
 New Creek, 238
 New England, 121
 Newman, Cardinal, 23
 New Mexico, 91, 121, 262

- New Orleans, 42, 90, 125, 127, 129, 199
 New York, 101, 121, 122, 179
 New York "Freeman's Journal," 244
 Norris, Sister Ann Simeon, 111, 118, 119, 123
 Notre Dame de Namur, 74, 96, 199
 Notre Dame Schools, 19, 91
 Nova Scotia, 121
 Numismatic collection, 14
 Nun, Philadelphia's first, letters of, 10, 13
 Nuncio, Apostolic, to Brazil, 141
 Nuns of St. Clare, 125

 OAKLEY, VERY REV. M., S.J., 176, 177
 O'Brien, Sister Francina, 90, 179
 Observatory, (Mt. Ida) Mt. Adams, 7, 197
 O'Connell, Dr., 70
 O'Connell, Sister Anthony, 18, 62, 119, 125, 129, 135, 152, 167, 171, 178, 198, 215, 228, 233, 241, 245, 283, 287
 O'Connell, Daniel, 37, 38, 39
 O'Connor, Mr., 172
 O'Connor, Right Rev. Michael, 14, 96, 209
 Odin, Right Rev. Dr., 5
 O'Donnell, Sister Maria Teresa, 290
 Office of the Blessed Virgin, 172
 O'Higgins, Rev. Father, 245
 Ohio, 121
 Ohio Legislature, 3
 O'Keefe, Sister Mary Blanche, 286, 290
 O'Keefe, Sister Vincent, 128, 261, 267
 O'Leary, Dr. Charles, 220
 Olivetti, Rev. Michael, 18
 O'Mealy, Rev. J., 152
 O'Meara, Sister Camilla, 241
 O'Neill, Rev. John, S.J., 282
 O'Neill, Sister Mary Agnes, 183
 Oration, 23, 43
 O'Reilly, Rev. P. R., 125
 Orlett, Sister Ann Agnes, 292
 Orphans' Address, 252
 Oudinot, General, 63
 "Our Cousins in Ohio," 173
 Our Lady Delle Vigne, 38
 Our Lady of Victory, Delhi, 141, 287
 "Our Union with France," 105, 106

 PABISH, VERY REV. DR., 20
 Padre Ventura, 39
 Palliums, 87

 Parochial schools, 104
 Passionist Fathers, 197
 "Path which led a Protestant Lawyer," etc., 201
 Pawpaw, Va., 229
 Pendleton, Colonel, 43
 Pennington, Governor, 42
 Pennsylvania, 121
 Peter, Mrs., 153, 179
 Peters, Prof. W. C., 154, 196
 Philadelphia, 125, 129
 Phillips, Sister Agnes, 227, 234
 Phillips, Sister Ignatius, 133, 138
 Phillips, Sister Mary Ignatia, 128
 "Pious Marias," 239
 Pittsburg, 96, 125, 126, 176, 209, 290
 Pius IX, Pope, 37, 42, 48, 56, 59, 63, 64, 65, 80, 87, 88, 96, 151, 227; letters of, 59, 61
 "Plea for the West," 4
 Plunkett, Sister Mary Joseph, 183
 Polk, President, 26
 Pomeroy, 284
 Portier, Bishop, 21, 28, 106, 115
 Portsmouth, 285
 Potomac, 235
 Potowotamies, 269
 Powers, Hiram, 33, 62, 76; letters of, 76, 77
 Precious Blood, Fathers of the, 6
 Precious Blood, Sisters of the, 91
 Premiums, distribution of, 156, 158
 President's Proclamation, 214
 Price Hill, 87, 292
 Propaganda, 55
 Providence, Sisters of, 9
 Provincial Seminary, 154
 Purcell, Very Rev. Edward, 33, 105, 132, 135, 138, 140, 151, 164, 182, 245
 Purcell, Most Rev. J. B., 3, 5, 33, 41, 44, 47, 48, 52, 54, 58, 60, 71, 84, 87, 101, 105, 106, 115, 123, 127, 151, 152, 166, 171, 173, 177, 197, 198, 199, 213, 217, 219, 282, 286; letters of, 86, 194

 QUARTER, RIGHT REV. WILLIAM, LETTERS OF, 46-48
 Quebec, 10, 14
 Queen City, 16, 26, 27, 59, 77, 124, 279
 Quinlan, Right Rev. John, 88, 133, 150, 152, 166, 168, 172, 175
 Quinn, Rev. P. A., 246, 281

- RAFFERTY, REV. P., 196
 Rappe, Right Rev. Dr., 96, 154
 Redemptorist Fathers, 235
 Redmond, Sergeant, 245
 Reichenberger, Sister Teresa, 128
 Reilly, Anne, 80
 Reilly, Marianne, 80
 Rescript, 213
 Retreat, October, 1851, 111
 Reynolds, Right Rev. Dr., 14
 Richmond, Va., 25, 215, 235
 Richter, Right Rev. H. J., 202, 281, 286, 289
 Riordan, Rev. John, 133
 Rochester, 26
 Roger, Sister Louise, 40
 Roman Calendar, 96
 Rome, 37, 168, 176, 177, 227, 231
 Rome, American College, 200
 Rosalia, Sister, 112
 Rosecrans, Right Rev. S. H., 56, 132, 140, 154, 168, 176, 177, 227, 231
 Rosecrans, General W. S., 224, 233
 Rossiter, John, 44
 Roxbury, Mass., 148
 Royston, Sister Gabriella, 225
 Rules, 71, 105, 122

 SADLIER, MRS., 175
 St. Aloysius Society, 15, 129
 St. Augustine Church, 163
 St. Calascantius Society, 96
 St. Clement Church, 84
 St. Dominic, Sisters of, 91
 St. Florian, 177
 St. Francis Assisium Church, 182, 189
 St. Francis de Sales Church, 78
 St. Francis Xavier College, 14, 24, 35, 52, 117, 167, 175
 St. John Baptist, Feast of, 83
 St. John Church, 18, 20
 St. John's College, Fordham, 9
 St. John's Hospital, 141, 160, 216, 225
 St. Joseph's Asylum, 147, 225
 St. Joseph's Benevolent Society, 97, 160
 St. Joseph's, Emmitsburg, 3, 6, 18, 19, 26, 27, 53, 86, 109, 124, 125, 145
 St. Joseph's Church, 45
 St. Joseph's Valley, 26
 St. Lawrence School, 292
 St. Louis, 90, 91, 118, 268, 269
 St. Martin's, Brown Co., 161
 St. Marturus, 16

 St. Mère, Henry, 12
 St. Michael's Church, 53
 St. Palais, Right Rev. Dr., 153, 178
 St. Patrick's Church, Cincinnati, 78, 166, 179, 196, 287
 St. Patrick's Church, Cumminsville, 78
 St. Paul's Church, 70
 St. Peter's Academy, 84, 154, 159, 169, 175, 178
 St. Peter's Academy, George Street, 39, 84, 91
 St. Peter's Benevolent Society, 23, 43, 260
 St. Peter's Orphan Asylum, Report, 151
 St. Peter's Sisters of Charity, 3, 19, 91, 129, 161
 St. Philomena's Church, 18
 St. Raphael Church, 41
 St. Thomas' Church, 132
 St. Vincent, Jubilee of, 213
 St. Xavier Church, 43, 167, 175, 210, 225
 Santa Fé, 91, 153, 261, 264, 275
 Santon, Father, 127
 Scammon, General E. P., 220, 225
 Schroeder, Mr., 84
 Schwartz, Sister Ambrosia, 227, 235, 241, 288
 Scott, Major General, 34
 Scott, Michael, 45, 98
 Seekley, Rev. Dr., 228, 237
 Segale, Sister Blandina, 273
 Segale, Sister Justine, 286
 Senez, Rev. Louis, 179
 Separation, New York, 114
 Seton, Mother, beatification of, 119; 100, 103, 106, 123, 124, 169; Daughters of, 28, 65, 70, 98, 100, 113, 115, 118
 Seton Hill, 291, 292
 Seward, Hon. William H., 42
 Shaw, Sister Zoe, 127
 Shea, Sergeant, 245
 Sheehan, Sister Gonzaga, 241, 242
 Sherman, General, 244
 Silver Jubilee, 89, 180
 Simms, Sister Lucina, 27
 Sinsinawa Mound, 48
 Slavery, 209
 Slevin, Messrs., 33, 35, 44, 54, 84
 Smead, Mr., 89
 Smet, Rev. P. J. de, S.J., 154
 Smith, General Kirby, 246
 Smith, Sister Regina, letters of, 49, 50, 223

- Society, incorporation of, 150
 Sodality of the Blessed Virgin, 172
 Sofge, Professor, 177
 Sophia, Sister, 119, 124, 129, 135, 173, 198, 215, 227
 South Carolina, 121, 161
 Spalding, Rev. Dr., 20, 55, 71, 88, 154, 178, 213
 Spanish lessons, 267
 Spencer, Hon. John C., 42
 Spitznagle, Sister Genevieve, 282, 293
 Springer, R. R., 73, 172, 179, 285
 Stehle, Rev. Inglebert, 177
 Stephen, Rev. Andrew, 84, 166, 168
 Steubenville, 286
 Sullivan, Sister Hyacinth, 293
 Sweeney, Sister Augustine, 290
 Sweeny, Sister Ann Teresa, 232
 Syracuse, 26

 TAFT, ALPHONSO, 77
 Taft, President William H., 77
 Tandrop, Professor, 176
 Taney, Chief Justice, 197
 Taylor, Dr., 70
 Taylor, General, 42
 Taylor, J. F., artist, 22
 Tennessee, 121
 Theodore, Sister, 90
 Theodosia, Sister, 169, 261
 Theux, Rev. Thomas Mary de, S.J., 24
 Thisse, Rev. John N., 142
 "This Way, Sinners," 86
 Thompson, Sister Sally, 27
 Timon, Bishop, 109
 "Toby," 242
 Tod, Governor, 244
 Toebebe, Right Rev. Dr., 177, 194
 Torpy, Sister Magdalen, 138
 Tory, 26, 65
 Tracey, Rev. J., 243
 Trappists, 55
 Trent, Council of, 16
 Trinidad, Colo., 276
 Truchard, Rev. August, 268
 Tuigg, Right Rev. John, 290
 Tyler, Right Rev. William, 62, 125; letter of, 17

 "UNITED STATES CATHOLIC MAGAZINE," 130
 "Univers, l'," of Paris, 37
 Untertheimer, Rev. William, 168

 Ursulines, 18, 49, 54, 152, 161
 Ursuline Schools, Brown County, 19, 91

 VAN BUREN, EX-PRESIDENT, 42
 Van den Driesche, Rev. Charles (Father Driscoll), 168
 Van de Velde, Very Rev. James O., S.J., 45, 52, 53
 Venable ("Literary Culture"), 4
 Verhagen, Very Rev. Dr. P. J., 5
 Vincennes, 8, 87
 Vincent, 10, 18
 Virginia, 26, 165, 229
 Visitation Nuns, 211, 236
 Vivaldi, Rev. Canon, 147
 Vows, 100

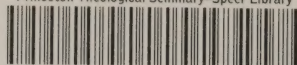
 WALSH, P. J., 182, 225
 Ward, William, 46
 War of 1812, 18
 War of Mexico, 24
 Warsaw 'Bus Line, 261
 Wenninger, Rev. F. X., S.J., 80, 212
 West Indies, 121
 Wheeling, 104, 228
 Whelan, Right Rev. Richard, 25, 58, 104, 106, 115, 182, 196
 White, Rev. Charles, 130, 131; letters of, 131, 132
 Whitly, Sister Eulalia, 292
 Williams, Sister Sylvester, 286
 Wilmington, Del., 24
 Wilson, General, 262
 Winchester, 241
 Winnebago Indians, 147
 Wiseman, Cardinal, 87
 Wood, Most Rev. James F., 16, 45, 46, 56, 83, 97, 135, 152, 166
 Wool, General John E., 65
 Worthington, General, 153
 Worthington, Louis, 284
 Worthington, V., 213

 XAVIER, MOTHER, NEWARK, 191, 194

 YELLOW FEVER, 165
 Young, Rev. Joshua M., 58, 84, 145
 Young, Rev. N. P., O.P., 41, 154
 Young Men's Catholic Association, 65, 165
 Young Men's Catholic Literary Society, 65, 165, 197

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